

De non temerandis Ecclesijs.



TRACT

Of the Rights and Respect
due vnto CHVRCHES.

Written to a Gentleman, who hauing an Appropiat Parsonage, imployed the Church to prophane vses, and lest the Parishioners vncertainly prouided of diuine seruice, in a parish neere there adioyning.

The second Edition, enlarged with an Appendix.

By ST. HENRY SPELMAN Knight.



AT LONDON

Printed by JOHN BEALE. 1616.

DEO & ECCLESIAE.

ACT. 28. 24.

Some were perswaded with
the things that were spoken,
and some beleaved not.

The Printer to the

R E A D E R.

THis small Tract, now above two yeeres past, was by mee printed for that worthy Knight the Authour thereof, with no intent to haue it published: and being hitherto by me suppressed from reprinting here at home; I find it to bee of late time printed in Scotland (contrary both to the Authours and my expectation) and Dedicated by another man to the Bishops and Cleargy there, and so made more publike, being of it selfe priuate, then was first intended: which (I suppose) had the Author known, or once misdoubted the sequell, instead of *De non temerandis Ecclesiis*, hee would haue studied another Title, *De non temerandis Scriptis alicnis*: that his writings might

A 2 not

The Printer to the Reader.

not be impropriated, when Benefices are made proper. Wherefore finding many slips in it from his copie, I haue (as well in the right of the Authour as of my selfe, to whom the right of the sole Printing belonged) caused it to be reprinted. And though at the time of the putting it to the Presse, I could not conferre with the Author, he being then in the Countrey, yet hath it pleased him since his comming home, to adde something more vnto it, as his leasure would permit him; which I haue annexed to the end thereof. And thus haue I attempted to make a private worke publike, lest the faults of other men, should vniustly be cast vpon him, that deserued so well in so rare an Argument.

Farewell.



To the Reader.

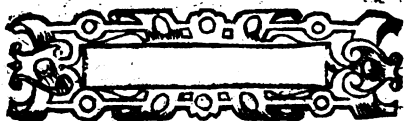


L the vessels of the Kings house, are not gold, or, siluer, or for vses of Honour. Some be common stuffe, & for meane seruices: yet profitable. Of the first sort, I am sure this *Tract* is not. Whether of the other or no; I leaue that to thy iudgemēt. To deale plainly; my selfe haue no great opinion of it; as finding mine owne imperfections and writing it only vpon a priuat oc.
A 3 cation

To the Reader.

caſion to a priuat friend, without curious obſervation of *matter* or *method*. But hauing alſo written a greater *worke* (much of the ſame Argument) and intending to publiſh, or ſuppreſſe it, as I ſee cauſe: I thought it not vnfit (vpon ſome encouragement) to ſend this forth (like a *Pinneſſe* or *Poſt of Advice*) to make a diſcovery of the *Coaſt*, before I aduenture my greater *Ship*. If I receiue good aduertisement, I ſhal grow the bolder. How ſoeuer, take this I pray thee, as it is: and let my zeale to the cauſe, excuſe mee in meddling with matters beyond my ſtrength.

H. S.



A Letter, shewing
the occasion of this
Treatise.

To the worshipful his most louing
vnckle, FR: S A. &c,

MY good Vncle, the
speeches that past
casually betweene
vs at our last par-
ting, haue runne often since in
my minde; and so (perhaps)
haue they done in yours. You
complained (as God would
haue it) that you were much
crost in the building you were
in

in hand with, upon a peece of
gleabe of your Appropriate
Parsonage at Congham. I
answered, that I thought God
was not pleased with it, inso-
much as it tended to the de-
frauding of the Church, add-
ding (amongst some other
words) that I held it utterly
unlawfull to keepe Appro-
priate Parsonages from
the Church, &c.

But our talke proceeding, I
perceiued that as God had al-
waies his portion in your hart,
so in this, though it concerned
your profit, you seemed tracta-
ble.

ble. It much reioyced mee, and
therefore apprehending the oc-
casion, I will be bold to adde a
continuance to that happy mo-
tion: (so I trust, both you and
I, shall haue cause to terme it)
and besides, to giue you some
tribute of the loue and duty I
long haue ought you. There-
fore (good uncle) as your
heart hath happily conceined
these blessed sparks, so in the
name and blessing of God, che-
rish and enflame them. No
doubt they are kindled from
heauen, like the fire of the Al-
tar, and are sent unto you
from

from God himselfe, to bee a
light to you in your old daies
(when your bodily eies faile
you) to guide your feete into
the way of peace, that is,
the way & place from whence
they came, So alwaies I pray
for you, and rest,

Westmin.

Aug. 17.

1613.

Your louing and
faithfull Nephew,

HENRY SPELMAN.

Errata.

Pag. 14. line 5. read, all his goods. p. 60. l. 10.
r. concur. p. 124 l. 11. r. Therefore he that in-
larged the *Termes of the Law* (first set forth by
John Rastall) also. p. 145. l. 14. r. suppl. p. 178.
l. 8. r. r. 212. p. 179. l. 22. r. Kings Edition.



De non temerandis
ECCLESIIS.

OF THE

Rights and respect
due vnto the Church.



N S O-
much as
the rights
& Duties
that be-
long to
our Churches are in effect
contained vnder the name
B of

of a Rectory or Parsonage:
I wil first define, what I conceiue a Rectory or Parsonage to be, according to the vsuall forme and manner thereof.

A Rectory
what it is.

^a Plowd.

Comment in

Quare Im-

pedie per

Grondō, &c.

^b Oblatio est

omne quod

exhibetur in cultu Dei, *Tho. Aq. 22. q. 85. 3. 3.*

&c. and *Urban in his epist. Tome 1. Concil.* And

lands are so termed, *Ezek. 45. 1.* and Tithes,

Numb: 18. 24. So also the Canonists & Ciuili-

ans expound them, *Concil. Aurel. ca. 7. Burcha.*

lib. 3. ca. 129. & 143. Et Lex. Inrid. in verb.

oblatio. & Levit. 27. 28.

A Rectory or Parsonage, is a *'Spirituell living,* composed of *Land, Tythe,* and other *^bOblations* of the people, *'separate or dedicate to God in any Congre-*

gation

gation, for the^d service of^d Touching
 his Church there, and for^d diuine wor-
 the maintenance of the Go-ship and
 uernour or Minister thereof, works of
 to whose charge the same charity.
 is committed.

By this *definitio* it appears,
 that the ordinary liuing or
 reueneue of a Parsonage, is
 of 3 sorts: the one in Land,
 cōmonly called the Glebe:
 another in Tithe, which is a
 set and regular part of our
 goods rendered to God.
 the third, in other offerings
 and oblations bestowed
 vpon God and his Church,

B2

by

by the people, either in such arbitable proportion as their owne deuotion moueth them, or as the lawes or customes of particular places doe require them.

*Tithes how
due.*

2. Though I inuert order a little, I will first speake of Tithes, because it is Gods ancient demaين, and the nobler part of this his inheritance, founded primarily, vpon the Lawe of nature, (as the other bee also after their manner.) For the *Lawe of Nature*

Nature teacheth vs that God is to bee honoured: and that the honour due vnto him , cannot bee performed without *Ministers*, nor the *Ministers* attende their function without maintenance. And therefore seeing God is the supream Lord and possessor of all, and giueth all things vnto vs that we are maintained with, it is our duty, both in point of *Iustice* and *Gratuity*, to render something backe againe vnto him, as acknowledge.

Gen. 14. 19.

B 3 know.

knowledging this his supremacy and bounty; as honouring him for his goodnesse; as a testimony of the worship, loue, and seruice we owe him; and lastly, as a meanes whereby these duties and seruices may be performed to him. This, I say, the verie *Lawe of Nature* teacheth vs to doe: and this the *Lawe of G O D* requireth also at our hands: but what the *set* portion of our goods should bee, that thus wee ought to render backe
vnto

vnto God, I cannot say
 the Lawe of ^a Nature hath
 determined that. But the ^b Yct there
 wisdome of all the Nati. ^c bee diuers
 ons of the World, the ^d naturall
 practise of all Ages, the ^e reasons
 example of the Patri- ^f that com-
 arches ^g ABRAHAM and ^h mend this
 IACOB, the ⁱ approba- ^j number
 tion and commandement ^k (for this
 of Almighty GOD him- ^l purpose)
 selfe, and the constant ^m about o-
 solution of his CHVRCH ⁿ ther.
 vniuersally, hath taught ^o Gen. 14.
 & prescribed vs to render ^p 20.
^q Gen. 28.
^r 22.
^s Leviticus
^t 27. 30.
^u and 32.
^v Dent. 12. 6.
^w & 11. Mal-
 lachy 3. 10. Declared by the Fathers and
 Counsels,

B 4

vnto

vnto him the *Tenth part*:
and that this *Tenth part* or
Tithe, being thus assigned
vnto him, leaueth now
to be of the nature of the
other *nine parts* (which
are giuen vs for our world-
ly necessities) and becom-
meth as a thing dedicate
& appropriate vnto God.
For it is said, *Leuit. 27. 30.*
All the tythe of the land, both
of the seed of the ground, and of
the fruit of the trees; is the
Lords: yea more then so, It
is holy vnto the Lord. And a-
gainc (verse 32.) Euerie
Tithe

*Tithe of Bullocke, and Sheep,
and of all that goeib vnder
the rodde, the tenth shall bee
holy vnto the Lord. He saith,
holy vnto the Lord; not that
they were like the sancti-
fied things of the Temple,
which none might touch
but the Anointed Priests)*
*but Holy and seperate from
the vse and iniurie of secu-
lar persons, and to bee dis-
posed onely, to and for the
peculiar seruice and pe-
culliar Seruants of GOD.*
*And therefore in the 28.
verse, it is said, to be seperate
from*

from the common vse, because it is *separate*, and set apart vnto the Lord.

*Tithes originally not
Leuiticall.*

3 But some happily will say, that this vse of *Tithing* rises out of the *Leuiticall* Lawe, and so ended with it.

ⁱ Jacob
voweth to
giue tithes
Gen. 28. 22.
And *Ioseph*
sheweth
he performeth
his vow. *Antiquit. lib. 1.
cap. 27.*

I answered, that it was received and practised by *Abraham*, and *ⁱ Jacob* diuers hundred yeeres before it came to the *Leuites*. For it is said that *Abraham* gaue *tithe* to *Melchisedeck*, *Gen. 14. 20.* And that *Leuy* himselfe paid *tythe* also in the
loines

loines of *Abraham*, Heb. 7. 9. *Melchisedeck* was the image of *CHRIST*, and his Church; *Abraham* of the congregation of the Faithful. Therefore though *Leuy* receiued tithes afterward, by a particular grant from *GOD*, for the time: yet now hee paide them generally with the congregation, in the loines of *Abram* vnto the Priesthood of *Christ*, heere personated by *Melchisedeck*: which being perpetual, & an image of this of the *Gospel*, may
well

^b *Hom.* 35.
in Gen.

well note vnto vs, that
this dutie of *Tythe*, ought
also to bee perpetuall. And
therfore ^b *Cbryostome* saith;
that *Abraham* heerein was
OVR tutor: not the tutor
of the *Iewes*. And in so-
much as *Abraham* paid it
not to a *Priest* that offered
a *Leuiticall Sacrifice* of *Bul-*
locks and *Goates*: but to
him that gaue the *Ele-*

^c *The Scrip-* *ments of the Sacrament of*
ture onely *the Gospell*, ^c *bread* and
mentio-

neth Bread and wine to be giuen by *Melchi-*
sedeck to *Abraham*: But *Iosephus* sheweth,
that hee gaue him also diuers other rich gifts.
Antiquit. lib. 1. cap. 18.

wine

wine: it may also well inti-
 mate vnto vs, to what
 kinde of *Priest* we are to
 pay our *tithes*: namely,
 to him that ministreth vnto
 vs the *Sacrament* of
bread and *wine*, which are
 onely those of the *Gospel*,
 and not the *Leuiticall*
Priests. So that our *tythe*
 payde in this kinde, cannot
 bee said *Leuiticall*: as also
 for that the *Leuiticall tythes*,
 were onely of things & re- Leuit. 37.
 newing and increasing; 30. & 31.
 whereas *Abraham* and *Ja-*
cob paid them of all as if
 they

they had followed the cō-
mandement of the *Apostle*;
Let him that is taught in the
Word, make him that hath
taught him partaker of *A Le*
Gal. 6. 6.

God also requireth this
dutie of *tytbe* by his owne
mouth, as of olde belon-
ging vnto him, before the
Leuites were called to the
seruice of the *Taberna-*
cle: and before they were
named in Scripture. For
they are not named till
Exodus. 38. 21. And it is
said in *Exodus 22. 29.* *Thine*
abun-

bundance of thy liquor shalt thou not keepe backe : meaning Tithes and first fruits, and therefore Ierome doubteth not so to translate it ; Thy Tithes and first Fruits shalt thou not keepe backe. And in this manner of speech, the word Keepe backe, sheweth that it was a thing formerlie due vnto G O D : for wee cannot say, that any thing is kept backe, or with=holden that was not due before. Therefore wee finde no originall commande-

dement of giuing tithes vn-
 to GOD: but vpon the
 first mentioning of them
 in *Leuiticus*, they are posi-
 tiuely declared to bee *His*,
 as a part of *His* Crowne,
 and ancient *demaine*; for it
 is there said, *Cap. 27. 30.*
All the tithes of the Land is
the Lords. And *Moses* com-
 mandeth not the people a
 new thing: but declareth
 the *Right* that of olde be-
 longed to GOD: namely,
 that *All the tithes of the land*
was his. And *Translated*
 - Other phrases of Scrip-
 ture

ture doe confirme this; for
afterward when *tithes*
came to be assigned to the
Leuites: God doth not say,
The children of Israel that giue
their tithes to the Leuites:
but he saith, *Behold I haue*
giuen them to the Leuites. *Num. 18.*
And continuing this his *21, 24, 26.*
claime vnto them, against
those that many hundred
yeeres after disseised him
of them: hee complai-
neth, *Malachy. 3. 8. That*
they that witheld their tyths
from the Leuites, spoiled him
himselfe.

C

But

But hauing handled this
argument more largely in
a greater worke : I will
heare close it vp with op-
posing against these kindes
of Aduersaries, not onely
the reuerend authority of
of those ancient and most
honourable Pillars of the
Church. SS. ^a Ambrose, ^b Au-
gustine, ^c Hierome, and ^d Chy-
sostome, (who though they
runne violently with Saint
Paul, against such ceremo-
nies, as they conceiued to

^a Ambros.

in Serm.

quadrages.

^b August. in

Serm. de

temp. 129.

& alias.

^c Hieron. in

Mala. 2.

^d Chrysost. in Epist. ad Heb. Hom. 12. & Hom.

35. in Gen.

to

to be *Leuitieall*; yet when they come to speake of *Tithes*, admit, maintaine, and command the vic thereof:) But also the resolution of many ancient ^{e. Roman.} Counsels, and a multitude of other^f *Fathers &* ^{Council. 4.} *Docters* of the Church in ^{Aurelian. 1.} *sub Herm.* their severall ages: all of ^{Mediomat-} them concurring in opinion ^{tricus,} on, that *Tithes* belong iust- ^{toletanum} ly vnto GOD; and ma- ^{Agrippin.} ^{cap 6.} ^{Hispalens.} ^{Montif.}

^{concul. 2.} *Valentinum sub Leone 4.* ^{Rothomag.} ^{cap. 2.} *Caualon. cap. 18.* ^{Maguntin. cap. 10.}

^f *Origen, Tertullian, Cyprian, Gregory,*
&c.

See this
Sermon in
the end of
this booke.

ny of them commanding
all men euen vpon perill
of their soules not to
withholde them: which
Argument *S. Augustin* him-
selfe pathetically maintai-
neth, in a particular Ser-
mon of his to this purpose.
And though it be a great
question among the lear-
ned, whether they bee duo
in quota parte, iure diuino
(which requireth a larger
discourse) yet I neuer read
of many that impugned
them absolutely. *Licutar-*
dus, who liued about 1000
years

Glaber.
Hist. lib. 2
ca. 11.

yeeres after Christ, taught
the payment of them
to bee superfluous and i-
dle, and then growing de-
perate, drowned him-
selfe, as it were to giue vs a
badge of this Doctrine.

4 Touching *oblations* OF Oblati-
ons & offe-
rings.
and *offrings*. The *Fathers* a Urban.
vnder^a this name accoun-
ted all things, that were gi-
uē or dedicated to the ser-
uice of God. And in the first
ages of *Christiā* religiō (af-
ter the great persecutions)
the *Church* by this meanes
began so to abound in ri-
ches

^b *Constantine & Valentinian* ches, that the good Em-
 made lawes perours^b themselves, were
 that rich constrained to make laws
 men which (not vnlike our statutes
 were able of *Mortemaine*) to restrain
 to support the excesse thereof: for
 the charges of the feare of impouerishing
 Common-wealth: their *temporall* estate In
 should not those daies, many Chur-
 be admit- ches had *Treasuries* for kee-
 ted into ping these oblations (as
 religious the Storehouses at *Hieru-*
 houses, be- *salem*, appointed by *Heze-*
 cause their *chias*, for the Temple) but
 possessions and goods the succeeding Ages, con-
 were there- tracted them into Chests:
 by a mort- and in these later times,
 zed. the
 * 2 *Chron*
 31.11.

the *Parsons* pocket may
well enough containe
them. I shall not neede.
therefore, to spend many
words in a small matter:
for all the *Oblations* now
in vse, are in effect the *two*
peny Easter Offerings, and
a fewe other such like:
which because the owners
of *Appropriate Parsonages*
shall not ignorantly con-
uert vnto their owne be-
nefit: I will shewe them
why they were paied, and
why they haue them.

Saint *Paul* ordained in
the

the churches of *Galatia* & *Corinth*, that euery one vpon the Lordsday should yeeld somewhat to God for the *Saints*. *I, Cor.* 16.2.

■ But this (being once a weeke) came too thick & too often about. Therefore

^d*Tertullian* in *Apolog.*
tico.

in ^d*Tertullians* time the vse was to doe it monthly, and (at last) at pleasure. But it was euer the ancient vse of the *Primitive Church* (as appeareth by

^e*Iustinus* in *Apol.* 2.
Hist. Eccles.

^e*Iustin* & *Cyprian*) that all that come to the holy *Communion*, did according to their

their abilities, offer something of their substance to God, for charitable uses and maintenance of the Ministers. Therefore Cy- † Sermone
 prian sharply taxeth a rich 1, de Elec-
 Matron, that receiued the mosymis.
 Communion, and offered nothing. *Locuples & diues & dominicum celebrare te credis, quæ Corban omnino non respicis &c.* What? Hee cal-
 (saith hee.) art thou a- leth the
 ble and rich? and dost thou treasury
 thinke that thou celebratest Corban, of
 the Lords Supper, which bring- that at the
Temple
of Hieru-
Salem.
 gest nothing to the Treasurie?

So

*h Noui Te-
 stamenti
 nouam do-
 cuit (filz.
 Christus)
 oblationem:
 quam Ec-
 clesia ab
 Apostolis
 accipiens
 in vniuerso
 mundo of-
 fert Deo: ei
 qui alimen-
 ta nobis
 prestat. pri-
 mitias suo-
 rum munero-
 rum in no-
 no testa-
 mento.
 i Vide Zan-
 chium lib. 1.
 de cultu Dei externo.*

*So (Jrenaus saith)^h That
 it was the vse of the Church
 through the world in his time,
 and receiued from the Apo-
 stles; to offer something of the
 blessings that they liued by, as
 the first fruits thereof, to him
 that gaue these things vnto
 them. Whichⁱ Zanchius vn-
 derstandeth to bee meant
 of offrings at the Commu-
 nion: giuen to holy vses, and
 for reliefe of the poore of the
 Church : commending it
 for an excellent custome,
 and complaining that it is*

now

now discontinued. But to this end, and in imitation hereof, are our Easter and Communion offerings (as also those, at, & for Christnings, Burials, &c. which I will not now speake further of) at this day made, and therefore let *Proprietaries* consider with what conscience they can swallow and digest them.

5 Touching the *land*, Of Glebe
glebe, and *houses*, belonging Land, and
 to Parsonages (which I houses be-
 would have called *Gods* longing to
fixt inheritance, but that I Parsonages
 see

see it is *moveable*:) I cannot say that they are Gods *ancient demaines*, in the same forme that rites are, and as our Clergie enioieth them, but the warrant and ground thereof, riseth out of the word of God, who not onely gaue vs a president thereof, whē hee appointed Cities for the *Leuites* to dwell in, with a conuenient circuit of fields for the maintenance of their Cattell, *Num.* 35. 2, &c. but commanded also the Children of *Israel* (and

(and in them all the Nations of the world :) that in diuision of their land, they should offer an oblation to the Lord, an holy portion of the Land for the Priest to dwell on, and to build the house of GOD vpon: *Ezeck 45. 1, & 4.* So that the houses and lands that our Ancestors haue dedicated to God in this manner, for the Churches and Ministers of this time: are now also his *right* and *iust inheritance*, as well as those which the *Ifra-*

Israelites assigned for the house of God, and *Leuites* of that time. and comimeth vpon the same reason and in lieu thereof. But because it is vncertain when and how they were brought into the Church, I will say something touching that point.

How lands came to the Churches.

In the time of the Apostles the vse was (as appeareth *Acts* 2. 45. & *Acts* 4. 34, & 35.) to sell their lands and bring the money only, to the Apostles. For the Church being then
in

in perfecution, and the A-
 postles not to remaine in
 any particular place, but
 to wander all ouer the
 world, for preaching the
 Gospell: they could not
 possesse immoueable in-
 heritances: and therefore
 receiued onely the money
 they were sold for, distri-
 buting it as occasion ser-
 ued. But after when the
 church obtained a little rest,
 & began to be settled: <sup>It appea-
 reth by
 the Epi-
 stles of Pi-
 us and Vr-
 ban who
 liued a-
 bout the
 yeere of</sup> it
 Christ 230. that the Church of Rome had then
 begū to retain lands in this māner vpo this rea-
 son, & it may well be, for that *Origen* & *Euse-*
bins shew, that Churches had then possessions.
 found

found much casualty in pecuniary contributions, and chused therefore rather to retaine the Lands themselves, giuen for the maintenance of Gods Priests and Ministers: then (by suffering the same to be sold) to furnish the time present with abundance, and leaue the future time to hazard and vncertainty. Heereupon the Fathers in the ^b Primitiue Church, as well before Constantine (as appeareth by his owne Edicts, and by

Origen

^b *Edicta*
Constantini
& Lucinij
Imp. Enf.
lib. 10. ca. 5.

^cOrigen,^d Eusebius, and the
 Epistles of ^cPius, and ^cUrban) as after: began to
 accept & retaine the lands
 thus giuen, and to leaue
 them ouer to their succes-
 sors for a perpetual Dow-
 ry of the Church. And this
 vpon experiēce was found
 to be so godly and worthy
 a course, that it not onely
 receiued the applause of
 all succeeding ages: But
 commendeth for euer vn-
 to vs their temperance, in
 desiring no more then for
 inuaded: *Lib. 7. cap. 24.* ^e& ^fRead the note^(a)
 next afore.

D / present

^c Origen
 speaketh of
 rents of the
 Church:
Hom. 3 in
Mat.
^d Eusebius
 of an house
 belonging
 to the
 Church of
 Antioche
 that Paulus
 Samosate-
 nus in the
 time of
 Aurelianus
 the Empe-
 rour (about
 30 yeeres
 before Con-
 stantine)
 wrongfully

present necessity, their zeal
in prouiding for posterity,
and their great wisdom,
(or rather , Propheticall
spirit) which fore-sawe so
long before hand, that, de-
uotion though it were ~~now~~
at one time hot & feruent,
yet, at another it might be
cold enough : and there-
fore when time serued, they
would by this meanes pro-
uide that the Church for
euer, should haue of her
own, to maintaine her selfe
withall. Vpon this ensued
many godly prouisiōs for
endow.

endowment of Churches,
and for annexing their li-
uings so vnto them, as nei-
ther the variety of time, nor
the impiety of man (if it
were possible) should euer
haue diuorced them; as
appeareth by a multitude
of ancient Councils, Ca-
nons, Statutes, and decrees
of the ^sChurch, ^bEmperours,
*g Synod. Ro-
man. sub Sy-
macho. 103.
Episcoporu
circiter An.
Christ. 503.
tota contra
inuafores
Ecclesiaru.
Concil. Au-
relianens. 4. Ann. 542. c. 19. & 34. Conc. Mel-
dens. ca. 5. Burch. lib. 11. cap. 16. Concil. Gan-
grens. cap. 8. Bur. lib. 11. cap. 20. Concil. Mogunt.
cap. 3. 6. 7. & plurima alia. ^h See the two edicts
of Constantine and Licinius Empp. Euseb lib. 10.
cap. 5. And the lawes of Constant: Theodos. Iust:
Carol: Magn: and many other.*

D2 and

To passe and ⁱ Princes, to that pur-
 ouer for- pose. Therefore whilest
 raigne Prin the world burned so with
 ces, our that sacred fire of deuoti-
 own in for- mer times
 haue almost on, towards the aduance-
 successiue- ment of the glory of God:
 ly confir- that euery man desired to
 med them. sanctifie his hand, in the
 building of Churehes, lest
 k *Si quis in* such holy monuments for
agro suo, aut want of due maintenance,
habet, aut should (in proces of time)
postulat ha- becom, either contēptible,
bere diocē- or vnprofitable. It was at
sim primum length ordained, in ^k *Aurel.*
& terras ei *deputet suf-*
ficienter, & *clericos: qui*
ibidem sua *officia impleant, ut sacratis locis reuerentia con-*
digna tribuatur. Aur. Conc. c. 23. in Conc. Tom. 2.
ubi nota quod diocesis accipitur pro libertate con-
dendi oratoria vel Ecclesias, itaq; in argumēto bu-
ius capituli oratorium exponitur.

Concil. 4. (An. 545.) cap. 33.

And¹ *Concil. Valentin. (An. 855.) cap. 9.* That, whoſo-<sup>1 Tom. Con-
cil. 1.</sup>

ever builded a Church, ſhould
aſſigne unto it a * *Plough-<sup>* Coloniam
veſtitam.</sup>*

land, furniſhed for the main-
tenance of the Parſon thereof.

By vertue of theſe Councils
(as I take it) were the Foun-

ders of Churches in France
firſt compelled to aſſure
Livings to thoſe Churches.

And it was alſo provided
by the third Council of

^m*Tolledo* in Spaine, that no^m *Concil.*
Biſhop might conſecrate<sup>Tolet. 3.
cap. 15.</sup>
any Church, till ſufficient

D 3 main-

Chrysoft.
hom. 18. in
Acta. maintenance (which *Chry-*
some calleth the Dowry of
 the Bride) were assigned
 to it.

But because these were
 forraigne, and *Prouinciall*
Councels, not *Generall*: they
 bound not our Countrey;
 otherwise then by doctrine
 and example. Therefore
 it was heere decreed after-
 ward, to the same effect in

o Syn. Lond.
ca. 16. a. *Synod* at London vnder
219. Britan. *An-* *Anseline Arch-bishop* of Can-
ca. 34. *terbury, Anno Domini 1105.*
 H. 1. 3. And though the
 Lawes of our Church be-
 gan

gan then first (as farre as I
yet can finde) to constrain
our Country-men to giue
Endowments to the Churches
that they builded; yet
we were taught before (by
the Custome and Example
of our precedent Aunces-
tors, as well, as by our *du-
tie*, out of the *word of God*)
to do the same . as appea-
reth by many Presidents,
whereof I will onely al-
leadge one, (but aboue
others, that most famous)
of * ETHELWULPHVS. *Altas*
king of West-Saxony, who (in *Adulphus.*

D 4 the

the yeere of our Lord 855)

p Ingulf. in Hist. Croil. meon as *p Ingulphus Saxo*, and *q Si-*
q Sim. Du- *meon Dumelmens.* report,
melm. cita. by the aduice and agree-
Antiquit. ment of all his Bishops and
Brit. cap. 27 Nobility: Gaue, not onely

Decimam
mansionem
ubi mini-
mum sit.

the tenth part of the Land
 through his Kingdome
 for euer, to God and the
 Churches, free from all secu-
 lar seruices, taxations, and
 impositions whatfoeuer:
 In which kind of religious
 magnificence, as our suc-
 ceeding Kings haue also
 abounded: so haue they
 from

from time to time, as well
 by Parliament Lawes, as
 by their Royall *Charters*,
 confirmed these and other
 the Rights of the *Church*,
 with many solemne^r vows
 and imprecations against
 all that should euer at-
 tempt to violate the same.
 Therefore if these things
 had not bin primarily due
 vnto God by the rule of his
 word, yet are they now
 His, and *seperate* from vs,
 by the voluntary gift and
 dedication of our ancient
 Kings and Predecessours:

^r As appea-
 reth in
 their seue-
 rall lawes,
 and name-
 ly 15 times
 in *Edw. 3.*
raigne.
^r See the
 Stat. of 25.
Edw. 1. in
Rastals A-
bridgment
tit. Confir-
mat. 3. And
Sententia
lata super
Chartas.

as

Neh. 10.
32.

as was the *tribute* of a third part of a shekell, which *Nehemiah* and the Jews, out of their free bountie, couenanted yecrely to giue vnto God for the seruice of his house. For, as *Saint Peter* saith to *Ananias*:

Acts 5. 4.

Whilst these things remained, they appertained vnto vs, and were in our owne power: but now, when wee haue not onely vowed them, but deliuered them ouer into the hands and possession of Almighty God (and that, not for superstitious and idle

idle orders, but meerly for the maintenāce of his publicke diuine worship, & the Ministers thereof (they are not now arbitable, nor to be reuoked by vs, to the detriment of the Church.

6 Churches being created and endowed: they and their liuings, were (as I say) dedicated vnto God. First, by the solemne vow and oblation of the Founders: then by the solemne act of the Bishoppe, who to seperate these things from secular & prophane

phane employments, not
 onely ratified the vow and
 oblation of the Patron or
 Founders : but *consecra*
ted also the Church it self:
 vsing therein great deuo-
 tion, many blessings, prai-
 ers, works of charity, and
 some Ceremony, for san-
 ctifying the same to diuine
 vses. Therefore also haue
 the ancient^a Councils ad-
 ded many fearefull *curses*
 against all such as should
 either violate it, or the
 Rights thereof.

^a See the 6.
Syn. Rom.
 of 103 Bi-
 shops (a-
 boue 1000
 yeers since)
 wholly a-
 gainst vio.

lators of Churches & Church-rights. And see
 many other to this purpose, *Burchar. lib. 11.*

This

This *consecration*, Master
 Perkins calleth a Dedica-^{a Demonst.}
 tion, but confesseth it to ^{Problem.}
 haue beene in vse in this ^{tit. Tem-}
 manner, about the yeere ^{plum sect. 3.}
 of Christ 300. (which is
 within the time of the Pri-
 mitiue Church) onely he
 admitteth not, that it was
 then performed with *Cere-*
mony and the signe of the
Crosse; which heere I will
 not stand vppon, nor to
 shew the greater antiquity
 thereof, (though I thinke
 it may well bee prooued.)
 For *Athanasius* being in ^{In Epist. ad}
 those ^{Const. ant.}
^{Imp.}

those daies accused by the
Arians, of ministring the
 Communion in a Church
 not consecrated, excused
 himselfe to haue done it

** Histor:* vpon necessity. And ** Theo-*
sue lib.1. c. doret reporteth, that *Con-*
30. & So- stantine (then likewise) cō-
zom. lib.3. manded, all those that were
cap.25. Ni- at the Councel of Tyre, should
ceph. lib.8. come to ** Ælia:* and that o-
cap.50. thers should be assembled from
Hist. Triper. all parts, for ** Consecrati-*
li.2. fol.331 on of the Churches, builded
** Hierusa-* by him. Which sheweth it
lem. to be so notorious and ge-
** xg. Suprem.* nerall an vse at that time,
i. consecra- and
re,

and to haue such vniuersal approbation; as it could not, but haue a roote also from elder ages, though there cannot be many presidents found thereof, for that the Christians being then in persecution, might hardly build, or dedicate any Churches, but were constrained to vse priuat houses, and solitary places for their assemblies. Yet, euen those houses, hadde (as it seemeth) some *consecration*, for they were most commonly called

* Euseb. in
orat. de lau-
dib. Con-
stant.

led * *edes sacra*, Holy hou-
ses, & haue left that name,
(to this day) amongst vs,
for our Churches, as a te-
stimony of their sanctifica-
tion, whereof I shal speake
more anon. * *Eusebius* also
saith : that *insomuch as the*
Holy houses and Temples of
that time, were thus Dedic-
ated and Consecrated vnto
God, the vniuersall Lord of
all: therefore they receiued his
name, & were called in Greek
κυριακα, (in Lattin, Dominica)
the Lords houses : Which
name, saith he, was not impos-
sed

Ibidem.

ſed vpon them by man: but by
 himſelfe onely, that is Lord of
 all. Of this word ^{magis} com-
 meth the Saxon word Cy-
 ric or Kyrk: and (by adding
 a double aspiration to it)
 our vſual word Cbyrch or
 Church, as it were to put vs
 euer in mind, whoſe theſe
 Houſes are: namely, the
 Lords houſes: like that,
 which IACOB dedicating
 vnto GOD, called (Be-
 zbel:) that is, the houſe of Gen. 28. 22.
 God.

But both Church and
 Church-tyings were thus
E ſolemnly

solemnely deliuered into
 Gods possession; and there-
 fore all ages, Councils
 and Fathers (that euer I
 yet haue met with) ac-
 count them holy and in-
 uiolable things. And here
 upon they are termed, Pa-

Chrys. hom.

18. in Act.

Concil. Mo.

gunt. ca. 7.

testimonium Christi, Dos Eccle-

sie, Dos sponsæ Christi, and

Sacrata possessio, or Prædium

sanctum. For, Euery thing

that a man doth separate vnto

the Lord from the common

use, whether it be man, or

beast, or Land of his In-

heritance, is holy to

the

the Lord: *Leuit. 27. 28.* And in what sort I vnderstand the word *Holy*, I haue before declared,

7 As then the Law of *Holy rights* *Nature*, primarily taught and *Temples how* all Nations in the world to *respected* giue these things vnto God: by *Heathens.* so the very same Law, also taught them that it was sacriledge and impiety to pull them backe againe: yea, the very heathē, counted the things thus seuered vnto their gods; to be *Sancta & inuiolanda*. And Saint *Augustine* expoundeth, *San-*

Ez

Ez

Etum illud esse, quod violare nefas est. It is execrable wickednes, to violate that that is holy. Pharo would not abridge the Priests of their diet, or land : no not in the great famine. The very Barbarous Nations of the world, even by the instinct of nature, abhorred this impietie. *Diodorus Siculus* noteth of the *Gaules*, that though they were a people, above all others most covetous of gold : yet having abundance thereof, scattered in all parts

*Biblioth.
hist. lib. 5.*

J

parts of their Temples,
to the honour of their
gods: none was found so
wicked amongst them, as
to meddle with any of it.
I could alledge a multi-
tude of Heathen stories
to this purpose. But I
will not weave the wol-
len yeaue of the *Gentiles*,
into the fine linnen gar-
ments of the *Christians*; I
meane, I will not mingle
profane arguments, in a
discourse of Christian pie-
ty. For the sheep that are of
the fold of Christ, are tied

E 3 only

John 10. 3. onely to heare his voice,
and to follow that, which
if they doe not, they are
thereby knowne to bee
Goats, and not of his fold.

How feare-
full a thing
it is to vio-
late the
Church.

8 The cause why I tou-
ched vpon this one hea-
then Example, is to aggra-
uate the manifold sins of
vs Christians, in this point.
For if they that knew not
God, were so zealous of
the glory of their Idols:
how much more is it to
our condemnation, if wee
that know him, doe lesse re-
gard him? If it goe hard
with

with *Tyrus* and *Sydon* in the day of iudgement that sinned ignorantly; how much harder will it bee with *Corazin* and *Bethsaida* that sin presumptuously; Especially with *Capernaum* that despiseth her Lord God and Master, *Iesus Christ* himselfe? What is to despise him; if to robbe him of his honor, be not despise him? Or what is to rob him of honour, if to take from him the things giuen him for maintenance thereof, be not to rob him? Therefore

E 4 when

when the children of *Israel* withheld their *tithes* & offerings from the *Leuites*, hee crieth out in *Malachy* 3.8. That *himselfe was robbed and spoiled*: and was so highly offended therewith, that hee cursed the whole Nation for it. And to make *this* sin appeare the more monstrous, he conuinceth the offenders therein: not onely to bee violaters of his *Legall* ordinances, but euen of the very lawe of *Nature*, written in the heart of euery man. For, saith he,
will

Will any man spoile his gods ?
As if hee should say : Can
such a man bee found as
will, or dares commit that
sinne, that all the Nations
of the world, euen by the
instinct of nature, account
to bee so horrible and im-
pious ? *To spoile his gods :*
what his owne gods ? Some
were found, that now and
then aduentured to spoile
the gods of other Nati-
ons (yet not without pu-
nishment) but fewe or
none that I reade of (till
these latter daies) that
spoi-

spoiled their owne gods,
in apparent and *ouert* man-
ner, as the Lawyers terme
it. I count it not ouert and
apparant, when we doe as
Ananias and *Saphira* did;
pinch & detract from God,
somewhat of that we vow-
ed to giue: Nor, when we
doe as the children of *Is-
rael* heere did; withhold
that which wee ought to
pay out of our own goods
(yet both these were hei-
nous sinners, and dread-
fully punished.) But I call
it ouert & apparant, when
we

we throw our selves into a more dangerous sinne, by inuading openly the deuotions of other men, and taking that from God and from his Church, (as *Athalia* did) which wee neuer 2. Chron. 24. vers. 7. gaue vnto it, euen the lands and liuings thereof: yea, the Churches themselves.

8 Doubtlesse we haue much to feare in this point: Dauids zeal for the house of God. For as it is a transcendent sinne; so *Dauid* labouring to match it with a transcendent punishment, bestoweth a whole Psalm, (*viz.* the

* This Psalme is alledged to this purpose by *Luc. 25* *would take to themselves the houses of God in possession;* (who was martyred about *An. Chr. 255.*) in his epistle to the Bishops of *Gallia* and *Spaine.* *Tom. Concil. 1.* the * 83.) in inueying particularly against these kind of sinners: such (expresly)

as would take to themselves the houses of God in possession; for that onely is the very center of the Psalme, and therein do all the lines and profections of the *Prophets* inuectiues, incurre. First hee maketh a flat opposition between God and them: and therefore calleth them his enemies. Then he describeth the nature of these kinde of enemies: namely, that they are *murmuring*

muring enemies, as grudging, and enuying at the prosperity of the Church: *Malicious* enemies: as hating, or hurting the seruice of God. *Proud* enemies, as *lifting vp their heads against God: ver. 2.* *Craftie* enemies, as imagining how to beguile the Church. *Conspiring* enemies; as taking *Counsell* together against Gods *secret ones* (as the Prophet calleth them) that is, Gods seruants & Ministers: *ver. 3.* And lastly, *Confederate* enemies: as cōbining them
selues

selues one by example of another, to perseuere in their course of wronging and violating the Church: *vers. 5.* Yet for all this, those against whom the Prophet thus enueigheth, did not that they desired. They discovered their malicious purpose by word of mouth, saying: *Let vs take to our selues the houses of God in possession.* But they onely said it, they did it not. Their will was good, but their power failed. Our will and power haue both preuailed.

led: for wee haue got the
bouses of God into our posses-
sion: His Churches, his
lands, his offerings, his ho-
ly rights. We haue gotten
them, and led them away
captiue, bound in cheines
of yron: that is, so conueied
and assured vnto vs, by
Deed, by Fine, by Act of
Parliament, as if they neuer
should returne again vnto
the Church. But heare what
David saith to those of his
time. Mark how he praieth
for them. Marke what
strange and exquisite pu-
nishments

nishments he designeth to them: and that in as many severall sorts, as there are severall branches in this kind of sinne.

First, hee praieeth, that God would deale with them, as hee did with the *Madianites*: *vers. 9.* That is, that as *Gedeon* by Trumpets and Lampes, strooke such a terrour in the night time, into the hearts of the *Madianites*, that the whole army fell into confusion, drew their swords one vpon another, were discomfited

sited, and 120 thousand of
them slaine. So that God
by his trumpets, the Prea-
chers of his word, by his
Lamps, which is, the light
of the Gospell, would con-
found in like manner, the
enemies and spoilers of
his Church, that sleepe
in the night of their sinne:
And that hee would make
them like *Oreb*, and *Zeb*,
like *Zeba* and *Salmana*:
verse 11. All which were
strangely ouerthrowne,
died violent deaths, and
beeing glorious Princes

F of

of their nations, became
like the filthy & lothsome
Dung of the earth: vers. 10.
And Judges 7. 25. and 8. 21.

But doth the Prophet
stay here? no, he goeth on
with them: *O my God, saith*
he, make them like a wheele.
vers. 13. that is, wauering
and vnstable in their acti-
ons: so as they may neuer
bring their purposes to an
end. Yea, make them ab-
iect and contemptible; *like*
the chaffe that the wind scat-
tereth from the face of the
earth: vers. 13. Well, is hee

now

now satisfied? no. All this
doth but whet his spirits to
sharper imprecations. He
now desireth that the very
floodgates of Gods wrath
may be broken open vpon
them; and that the tempest
of his indignation may
rage at full against them:
now he crieth out to God
to consume them without
mercy, yea and that in two
terrible manners. One na-
turally, *As the fire burneth
up the wood.* The other mi-
raculously, *As the flame
consumeth the mountaines:*

E 2

vers.

vers. 14. Persecute them even
so, (saith hee) with thy tem-
pest, and make them afraid
with thy storme. Make their
faces asbamed, O Lord, that
they may seeke thy name. Let
them be confounded and vex-
ed euer more and more, let
them bee put to shame and per-
ish. vers. 15, 16, 17. How
should the wit of man dis-
couer and prosecute a sin
in more vchement and hor-
rible manner? Or, what
shall make vs to abstaine
from such haughty sinnes?
if all this preuaile not.
Well

Well, if to take the houses
of God *into possession*, bee
thus? take them that will
for mee.

9 You see how *Dauid* in The zeale
of our Sau.
our to the
house of
God.
And of the
parts of the
Temple.
this his sacred fury, was
admirably caried against
this sinne. Well therefore
might hee say: *The zeale
of thine house hath eaten me*

2p: Psal. 69. 9. Yet, he spake
it not of himselfe alone:
but in the person also of
our Saujour Iesus Christ;
who in prosecution of
Dauids zeale, did that in
this case; that hee neuer

F 3

did

did at any time else in all his life. In all other cases he shewed himselfe like the Pascall Lambe, that every body did eat and deuoure at pleasure; and like the shep that was dumbe before the shearer, euen when his very life was taken from him. But when he saw the golden steece to be taken from the *house of God*; that is, when he saw the Church his beloued *spouse*, deprived and spoiled of the honour, reuerence, dutie and ornament, that belonged

longed to her : Then, as
David did, he groweth into
 a sacred fury; hee leaueth
 the mildnesse of the Pascall
 Lambe, and taketh vppon
 him the fiercenesse of the
 Lion of *Juda*. Then he be-
 ginneth to bestir him, and
 to lay about him. He whip-
 peth out them that pro-
 phaned it; driueth out their
 sheep & their oxen, though
 they were for the sacrifice;
 and ouerthroweth the ta-
 ble of the mony changers;

Iohn 2.14 He would by no
 meanes indure such trum-

Mat. 21.12

Mar. 11.17

Luke 19.45

F 4

pery

trumpery to bee in his Fathers house, nor his Fathers house to made an house of Merchandise; but, much lesse then, that merchandise should be made of his Fathers house it selte. O fearefull and most inhumane sinne, *horresco referens*.

But ere I depart from this place of Scripture; let me note one thing more out of it, for the greater reverence of Churches: that although our Lord bee heer said, to haue cast these things

things out of the Temple; yet, in truth, they were not in the Temple it selfe, but in the outward court or yard thereof. For within the inward parts of the Temple, (namely, the first, and second Tabernacles) did no man enter, but the *Leuite Priests* : and *Numb. 18. 5.* of them also, none into the *Ebr. 9. 2, 3.* second Tabernacle, but the *4, 5. &c.* High Priest. Therefore, although our Saviour Christ, were a Priest for ever after the order of *Melchisedeck* : yet because hee

was

was not a Priest of *Leuy*; but
of the Tribe of *Juda* (of
which Tribe *Moses* spake
nothing touching the Priest-
hood: *Heb. 7. 14.*) I take it,

• Christ
came to
fulfill the
Law, & not
to break it.
Therefore
(doubtles)

that he neuer came within
these parts of the Temple:

nor where the sacrifice was,

but frequented only *Atrium*

he obserued the rules thereof, and the quality
of his Tribe. ^b See the forme of the Temple
in *Arius Montan: Antiquitat. Iudaic. lib. Arist.*
and in the *Geneva Bible*, 1. *King. cap. 6.* and
marke well both it, and the notes vpon it; for I
find them (above others) most agreeable to the
Scriptures, and rely not vpon the figure of the
Temple in *Adricomius*, without good exami-
nation; for I perceine he hath misplaced some
things therein.

populi

people, the outward court
 from the Temple. For in to
 this only, the people resor- See the
 ted: to worship, pray, and note(a)
 hear the word of God ex- among the
 pounded, not pressing fur- notes a-
 ther towards the Temple: fore said
 and in the middle where
 of (the^d brazen stage which
 Salomon praied vpon) was ^{d 2. Chron.}
 erected. Yet, this very 6.13.
 place, this court, or out-
 ward yard, would not our
 Saviour permit to be pro-
 phaned; neither with mar-
 ket matters, nor with car-
 rying so much as a burthen
 or

or vessell through it: *Mark.*
11. 16: For though it were
 not so *Leuerically* holy, as
 the Temple: yet it was de-
 dicated to God, with the
 Temple: And taken often
 in the new Testament, for
 the Temple: as in the plac-
 es before alledged: And
Acts 3. 2, 3: By which rea-
 son the very Church-yards
 themselves (being Dedi-
 cated with the Churches,
 and the principall soile
 thereof: as an old Statute
 witnesseth) seems also to
 haue in them a certaine
 kind

*Stat. Ne
 Rectores
 prostruant
 arbores in
 Cimiterio.*

kind of *Sanctification*: and are not therefore to be abused to secular and base employments: as not onely the Ancient Fathers, by the Canons of the Church: but the present Lawes of the Land, haue well provided for them.

10 But some will say, that the *sanctification* of the Temple was *Leuiticall*, and therefore abolished, and not to be applied to our Churches. I answer, the Temple was sanctified: or remaineth to our Churches.

More of that matter: and how farre the sanctification of the Temple is abolished.

vnto

into three functions; which
 also had three severall pla-
 ces assigned to them. The
 first, belonged to the Divine
 presence; & had the custody
 of the Holiest types thereof, the
 Oracle, the Arke, the Mercy-
 seat, &c. and was therefore
 called *Sanctum Sanctorum*,
 or the Holiest of all. The se-
 cond, was for ceremoniall
 worship & attonement: name-
 ly, by sacrifice, oblations,
 and other Levitical rites:
 the place thereof being the
 the Sanctuary, (wherein
 were the Holy vessels) and
 the

the Court of Priests, where-
 in the Altar of burnt sacrific-
 e did stand. The *third*,
 was for simple worshipp,
 praier, and doctrine (with-
 out any pompe or cere-
 mony:) and the place of
 this, was the *outward Court*,
 (called, * *Atrium populi*, and * *1. Chr. 4. 9.*
 * *Salomons porch*,) which & *6. 12.*
 therefore had in it no Ce- * *Acts 3. 1. 1*
remoniall implement at
 all.

The *two* first of these
 functions, with the places
 belonging to them; were
 indeed particularly appro-
 priat

priate to the Law. For, they
were Ceremoniall, Mysticall,
Secret, Leuiticall, Iudaicall,
and Temporall. Ceremoniall,
as celebrated with much
worldly pompe. Mysticall,
as figuring some spiritu-
all things. Secret, as either
performed behinde the
Veile, or Curtaine: or else
sequestred & remote from
the people. Leuiticall, as
committed only to the ad-
ministration of that Tribe.
Iudaicall, as ordained onely
for the saluation of that
people. And Temporall, as
instr-

instituted onely for a season, and not to continue. But the *Sanctification*, of the third *function*, and of the place thereto appointed, was directly contrary in all the points alledged to the former two. *First* (as I said before) it was for *simple worship, Praier, and Doctrine* which were there to be performed and deliuered in all *sinceritie*, without any *ceremony* or *ceremoniall* implement vsed therein. *Secondly*, there was no matter of *mystery* therein to be

G scene:

scene: but whatsoever was *mysticall* in the Law, or the Prophets, was there expounded. *Thirdly*, nothing there, was hidden or secret from the people, but acted wholly without the *Veile*, and publikely for every man. *Fourthly*, it was not appropriate to the *Leuites*, but common alike to all the Tribes. *Fifthly*, not ordained for the *Iewes* particularly, but for all Nations in generall. And *lastly*, not to endure for a time, (as these other two of the Law)

Law) but to continue for
euer : euen after the *Gentiles*
were called as well as
the *Jewes*: that is, during the
time of the Gospell, as well
as the Law. Therefore,
saith God , by *Isaia* the
Prophet, cap. 56. 7. *My house*
shall bee called an house of
Praier, to all Nations. Hee
said not, an *House of Sacri-*
fice to all Nations : for the
Sacrifice ended, before the
calling of the *Gentiles*, and
so they could haue no part
thereof. Nor an *House of*
praier for the *Jewes* onely,
G 2 for

for then had the *Gentiles* (when they were called) been likewise excluded. But an *House of prayer to all Nations*, that is, *Jews* and *Gentiles* indifferently: which therefore, must have relation to the times of the Gospel. And consequently, the *sanctification* of that house, and of that *function*, is also a *sanctification* of the Churches of the Gospel.

We read not therefore, that Christ reformed any thing in the other two functions of the *Temple*; for they

they were now, as at an end. But because this third function was for ever to continue to his Church: therefore hee purgeth it of that that prophaned it; restoreth it (as hee did marriage) to the original sanctitie: And that the future world (which was the time of the Gospel) might better obserue it, then the precedent, and time of the Law had done; hee reporteth, and confirmeth the decree, whereby it was sanctified: *It is written,* saith

G 3

he,

he, (as producing the record and wordes of the foundation) *My house shall bee called an house of praier to all people.* Hee saith, *My House*, as excluding aliother, from hauing any property therein; for, God will bee Ioynt-tenant with no man. And it shall bee, *An house of praier for all people:* that is, publike for euer; not priuate, nor appropriate to any: nor a *denne of theeues*; that is, no place of Merchandise, or secular businesse, as Saint Ierome

ex.

expoundeth it. It must not be an Impropriation; no man can, or may hold it in that kind.

The time also when our Sauour pronounced these words is much to the purpose as it seemeth to mee. For it was after he had turned out the oxen & doues; that is, the things for the *Sacrifice*. As though, hee thereby taught vs, that when the *Sacrificall* function of the Temple was ended: yet the *sanctification* thereof, to bee an house

G 4 of

of prayer, for euer remained.

Saint *Paul*
maintaineth the re-
uerence of
the Church.

¶ This doctrine of our Sautour, is continued vnto vs by Saint *Paul*; who, seeing the *Corinthians* to profane the Church with eating and drinking in it: though much good might follow thereby, (being orderly done) as the encreasing of amity, and the reliefe of the poore; yet because it was against the reuerence of the place: hee not onely reproveth them for it, demanding if they had

had not houses to eat and
drinke in at home, but ska-
ring them also (by shewing
the daunger they were fal-
ling into) hee speaketh to
them as with admiration:

Despise ye the Church of God? 1 Cor. 11.

As if hee should say, is ^{12.}

your religion now come
vnto that? or is that your

Religion, *To despise the place
that God hath sanctified un-
to himselfe;* by making it,

as Saint Ierome saith, *Tri-*

clineum epularum, a ban- Coment. in

queting house. God won- 1. Cor. 11.

dered in *Malachy*, that

any

any should *spoil their gods*.
 And the holy Ghost heere
 wondereth, that *any should*
despise the materiall Church:
 for so Saint *Ierome* expoun-
 deth it. Thus both of them
 wonder at one & the same
 thing: that any man should
 be so irreligious, as to pro-
 fane the reuerence due vn-
 to God, and that that is
 his.

The zeale
 of some of
 the Fathers
 to the
 Church.
Serm. de
temp. tom.
 10. 234.

12 So precise therefore
 were the Ancient Fathers
 in this point, that, that
 meeke Saint of God, Saint
Augustine, would by no
 means

meanes endure that any should vse clamors, or dācing within the v^{er}g^{es} of the Church. Yea, hee termeth them, *Miserable and wretched men that did it.* And denounceth against them, that *If such came Christians to the Church, they went Pagans home.* But when the Church it selfe came to be abused! Oh, how Saint *Ambrose* taketh it, euen against the Emperour himselfe, great *Valentinian* that required it for an *Arian*: O (saith hee) *let him aske that*
is

ring my life ; but with all my heart will die for the Altars.

And after , in speaking of the impious Souldiers : O *In fine eiusdem Epist.*
that God (saith hee) would

turne their hands from violating the Church , and then let them turne all their weapons upon mee , and take their fill of my blood. And many such excellent speeches he hath for the sanctity of the Church , and of the reuerence due vnto it , in his Oration, *De Basilicis tradendis.*

My purpose is to bee short ; I will not therefore
now

now enter any further into the authorities of the Fathers: or meddle with the Councils and ancient Canons of the Church which abound so in this kind of zeale, and haue established it (against the *Eustathians*, *Messalians*, and *Fraticelli*, *Heretikes *heretikes: and all other which con-
 demned Churches. the enemies thereof) with so many examples, admonitions, exhortations, precepts, threatnings, curses, and excommunications: as it requireth a booke alone to repeat them.

It

13 It seemeth a small Sacriledge
 thing to daunce in the not to be
 suffered in
 Church-yard, or to eate the least
 and drinke in the Church. things.

But *sacredification* (saith Ie-
 rome speaking on this mat-
 ter) *consisteth also even in the* Coment. in
 2. Cor. 11.
 22. tom. 9.
small things. Therefore Eccl^s Eccles. 25.
 27.
clesiasticus aduiseeth vs, that
 we giue not the water passage,
 no not in a litle. For he that
 oponeth the waters but a
 litle, knoweth not how
 great a breach they will
 make at length. So is it to
 make an entrance into sin,
 or to breake thereuerence
 of

of holy things in trifles.

Therefore God punished feuerely the petty offenders in this kind : not *Corab* onely and his company , that inuaded the high function of the Priesthood : but euen him that gathered the stickes on the Sabath day: *Numb. 15. 34.* And poore *Uzzab* himselte (whom *David* so much lamented) that did, as it were, but stay the *Arke* from shaking, (*2. Sam. 6. 6.* and *1. Chron. 13. 9.*) and yet died for it, because his hand was not

not sanctified to that purpose.

14 I conclude this point with the saying of *Salomon*, *Pro. 20. 25.* (and let al men consider it:) *It is a snare for a man to deuoure that which is sanctified, and after the Vowes, to enquire.* A Snare hath three properties. First, to catch suddenly. Secondly, to hold surely. Thirdly, to destroy certainly. So was *Uzza* taken ere hee was aware: hee did but touch the *Arke*, and presently hee was caught.

An admonition to them that meddle with holy things.

H King

King *Vzziah* did but meddle with the incense, and presently the *Leprosie* was on his face: 2.Chron.26.19. *Feroboam* did but stretch out his hand against the Prophet, and presently it withered: 1.King.13.4. And as a man falleth suddenly into it: so is it as hard to get out. *Uzza* died in it presently. *Vzziah* languished in it all his life, and then died in it also. *Corah*, *Dathan*, and *Abiram*, were no sooner caught in this snare, but it held them so surely, as
when

when all *Israel* else fled and escaped; they, & their companions (most miserable men) were detained in it, to their notorious destruction.

I might heere take iust occasion to remember what hath happened to many in this Kingdom, that became vnfortunate after they medled with Churches, and Church-liuings. But I will run into no particularities. Let those men, and those families, which are *vnfortunate* (as wee

H 2 terme

terme them) consider, whether themselves, their Fathers, or some of their Ancestors, haue not been fettered in this snare.

And let the *Proprietaries* of Parsonages also well consider these things. For, if *Vzza* died, that did but touch the Arke to saue it: what shal become of them that stretch out their hands against Churches to destroy them? If the *stick-gatherer* was stoned, for so small a prophanation of the *Sabbath*; what shall they

they looke for, that by destroying the Churches, destroy also the Sabbath it selfe, (in a manner) as taking away the place appointed to the publike sanctification thereof. And if *Corah, Dathan and Abiram*, offended so hainously, in meddling with the things of the Leuiticall Priesthood, though they employed them to the seruice of God : what haue they to feare, that vsurpe the things of the Gospel, & peruert the wholly to their

H3 own

owne vse, from the seruice of God? Yea, that pollute his Churches and houses of prayer to seruile & base offices: leauing the Parishioners vncertainly provided of diuine seruice, to the destruction both of the Priesthood it selfe, and of the seruice of God in generall.

A surmise
answered.

15. But they will comfort themselves with this: that though the Churches bee sanctified to some purpose, yet the sanctity thereof differeth from *Leuiticall sanctification*: and that God doth

offerings withhelden, &c.)
in the *Courts spiritual*. They
then that out of the one
part of the *Statute* wil haue
them temporall, are by the
other part inforced to con-
fesse them still *Spiritually*,
and so to make them like
a Centaure : *proleam bisora-*
mem. It were very hard (in
my vnderstanding) to
ground a point of so great
consequence, vpon subtile-
tie of words, and ambigu-
ous implications, without
any expresse letter of Law
to that purpose, especially,
to

*a Term. Pas.
An. 7. Edw.
6. Assise fol.
83. b.*

to make the Houses and offerings of God, *temporall* Inheritances. But I see it is a Law question in my Lord^a Dier, whether *tithes* be made Lay or Temporal by any words in those Statutes. And therefore I must leaue this point to my Masters of the Law, who haue the key of this knowledge onely in their owne custody. Yet I thinke I may bee so bold, as to say thus much out of their owne bookes, that a Statute, directly against the Law of God,

*b Dolt. &
Stud. cap. 6.*

*God, is void. If then Tithes
be things spirituall, and due
de iure diuino, as many great*

*Clarks, Doctors, Fathers, some Councils, and (that
ever honorable Iudge and Oracle of Law) my Lord
Coke him selfe in the second
part of his Reports affirme
them to be: I can not see how
humane laws should make
them Temporal. Of the same
nature therefore that origi-
nally they were of, of the
same nature do I still hold
them to continue: for
*subiecto, manet cōsecratio, ma-**

*See Aug. Ser. 215. de Temp. Ho-
stiens. and most Cano-
nists. Concil. Montisc. 2.
cap. 50. Concil. Mo-
gunt. cap. 38. alias
10, &c. Dismes
font choles
spiritual, &
due de iure
diuino. Le
Euesq; de
Winch. case
fol. 45.*

net dedicatio. Time, Place, and Persons, do not change them, as I take it, in this

case. Nescio quo facto fit; ut eadem temporis periodo (viz. an. 68) post ereptas per Nabuc & H. 8. res templorum: stirps utriusque regia extincta sit, imperium sublatum, & ad aliam gentem devolutum. Vt iterum igitur speremus. Cyrum nostrum Iacobum regem (qui sceptrum dissidentia. compefcuit) restitutionis etiam manus aliquando aggressurum.

not

not tied to the ceremonies
of the law, and at length
into the hands of them that
had them by a lawfull suc-
cession from their Fathers
and Grandfathers: yet as
soone as they beganne to
abuse them to prophane
vses; that very night *Bal-*
shazzer himselfe died for it,
the line of *Nabuchodonozor*
(that tooke them from the
Temple) was extinct, and
the Kingdome transla-
ted to another Nation:
Dan. 5. 2.

17 Happily also, Lay
Appro-

A third sur- *Approprieties* comfort
mise answered. themselves, that they may
red.

hold these things by example of Colleges, Deanes and Chapreys, Bishops of the land, and of diuers of our late Kings & Princes. Before I speake to this point, I take it by protestation, that I haue no heart to make an Apology for it. For I wish that euery man might drinke the water of his owne well, cate the milke of his own flock, and liue by the fruit of his owne vineyard. I meane, that

that every member might attract no other nutriment, but that which is proper to it selfe. Yet are they greatly deceiued, that draw any ince of encouragement from these examples. For all these are either the Seminaries of the Church, or the Husbandmen of the Church, or the Fathers and Nurses of the Church: all *de familia Ecclesie*, and consequently, belonging to the care of the Church, and ought therefore to be sustained by it: for

I

Saint

Saint Paul saith : Hee that
 provideth not for his owne, and
 namely for them of his house-
 hold, he denieth the faith, and
 is worse then an Infidell :

*Al Church 1. Tim. 5. 8. Therefore be-
 reuenues fore the Statutes of sup-
 were at first pression of Abbies, those that
 paid to Bi- shops, and were not meere Ecclesi-
 shops, and by them asticall persons, yet if they
 distributed to the were mixt, or had ecclesia-
 the Priefts, sticall iurisdiction, they
 poore, &c. might by the Lawes of the
 after the Bi- Land, participate Ecclesia-
 shops were to haue a
 fourth
 part of all tithes. Per Conu. Arelan. Magunt.
 Tribur. Hanst. &c. Et per Conc. Tarracon. the
 third part.

sticall

ticall livings, and *Tithe* particularly. And this forceth
 men to take some ground out of the word of God. For the
 provinciall *Lewites* (as I may terme them) whom *Dauid*
 leuetered from the Temple, and placed abroad in the
 countrey to be Rulers of the people, in matters
 pertaining to God, and the Kings businesse, (that
 is, Spirituall and Temporall:) had their portions of
 cities notwithstanding, as well as the other *Lewites*
 that ministred in the Temple.

*Plowd. in
 Quare imp-
 per Grend.
 L. Coke Re-
 port. part. 5.
 fol. 15.*

*1. Chr. 26,
 30. & 32.*

See Plowden in
Quar. Imp.
per Gren-
don. Et Lo.
Coke de In-
re Regis
Eccles. part
 5.

ple. Now, that the King is
Persona mixta, endowed
 aswell with Ecclesiasticall
 authority, as with tempo-
 rall. is not only a solid po-
 sition of the common Law
 of the Land, but confirmed
 vnto vs by the continuall
 practise of our ancient
 Kings, euer since, and be-
 fore the Conquest, euen in
 hottest times of popish
 feruency. For this cause at
 their coronations, they are
 not onely crowned with
 the Diadem of the King-
 dome, and girt with the
 sword

sword of Iustice, to signifie
 their Temporal authority,
 but are anointed also with
 the ^c oyle of Priesthood, and
 clothed, *Stola Sacerdotali*, ^c *Reges sa-*
 and veste ^d *Dalmatica*, to de- ^{ero oleo un-}
 monstrate this their Ecclesi- ^{ti, sunt}
 asticall iurisdiction, where ^{spiritualis}
 by the King is said in the <sup>iurisdic-
tione capa-</sup>
 Law to be *Supremus Ordina-* ^{ces 33. Ed.}
rius, and in regard there- ^{3. tit. Aide}
 of, amongst other Eccle- ^{de Roy 103.}
^{Ex Dom.}
^{Coke Repor.}
^{part. 5.}

^d *Dalmatia est vestis, qua modo utuntur om-*
nes diaconi ex consuetudine in solennitatibus. ut
70. distin. de ieiunio. Antiquitus tamen, sine con-
cessione Pape, nec Episcopis, nec Diaconis licebat
uti hac veste. Distinct. 23. cap. Omnes filius.
Præterea.

I 3 siasticall

22 *Edw. 3.*
lib. Assis.
plac. 75.

L. Coke par.
5. fol. 15. a.
As Ingle-
wood, &c.

ut patet an.
18. Edw. 1.
inter petiti-
ones coram
dñō Regē
ad Parlia-
mentum.

The danger
 that Proprie-
 etaries of
 Parsonages
 stand in.

statistical rights, and prerogatives belonging vnto him, is to haue al the *Tithes* (through the Kingdome) in places that are out of any Parish, for some such there be, and namely, diuers *Forrests*. But for all this: O! that his Maiestie would bee pleased to remember *Syon* in this point.

18 I grew too tedious, yet before I close vp this discourse, let mee say one thing more to the *Apropriaries* of Churches, that happily, they hitherto haue

haue not dreamed of. And that is, that by hauing these Parsonages, they are charged with Cure of Soules, and make themselves subiect to the burthen that lieth so heauily vpon the head of euery Minister: to see the seruice of God performed, the people instructed, and the poore relieved. For to these three ends and the maintenance of Ministers, were Parsonages instituted, as not onely the Canons of the Church, but the bookes of the Law, and

and particularly the Statutes of 15.R.2.cap.6. And 4.H.4.ca.12.doe manifestly testifie. And no man may haue them but to these purposes, neither were they otherwise in the hands of Monasticall persons, nor otherwise giuen to the king by the statute of dissoluti-

on, then *in as large and ample manner, as the gouernors*
 See the ex-
 tent of
 these words

in L. Coke, part. 2. fol. 49. And note also that Parsonages appropriate, are not mentioned in that Statute of 27. H 8. and the word (*tithes*) there seemeth to be meant of *tithes* belonging to the bodies of the Monasteries; not of Parsonage *tithes*. *Ideo quære* how the King had them before the Statute of 31. Regni sui.

of

of these Religious houses bind
them, nor by him conveyed
otherwise to the subjects.
For, *Nemo potest plus iuris in
aliam transferre, quam ipse
habet*: No man may grant a
greater right vnto another,
then hee hath himselfe. And
therefore, goe where they
will, *transcunt cum onere*,
they carry their charge
with them. Vpon these
reasons Proprietaries are
still saide to bee ^bPar- ^bParson im-
sons of their Churches, ^{personae.}
and vpon the matter,
are as the Incumbents
there

For the monastical persons and Prioreſſes themſelves that could not performe the diuine ſer- uice, were notwith- ſtanding the Incum- bents of their Chur- ches: and lay Appro- priaries claiming vnder their right, ought alſo to bee ſubiect to the ſame burthens.. ^d There is yet no expreſſe law made to take away the Biſhops iuriſdictions, ouer Churches appropriate, (that I can finde.) Ideo quære how it exten- deth,

thereof, and the Churches by reaſon of this their incumbencie, are full and not void. For otherwiſe the Biſhop might collate, or the King preſent a Clarke (as to other Churches) as it ſeemeth by the arguments of the Iudges in the caſe between *Grandon* & the Bi- ſhop of *Lincolne* in *M^r Plow- dens Comment*. where it is alſo

ſhewed,

shewed, that the Incum-
 bencie is a * spirituall fun-
 ction, and ought not to be *See Dior*
 conferred vppon any but *Trin. 25.*
 spirituall persons, and such *H. 8. fol. 58.*
 as may themselves doe the *pl. 8.*
 diuine Setuice, and minist-
 ster the Sacraments. There-
 fore, *Dior*, L. Chiefe Iustice
 of the Common Pleas
 there said, that *it was an hor-*
rible thing, when these Ap-
 propriations were made to
 Prioressees and houses of
 Nunnes, because that (al-
 though they were religi-
 ous persons, yet they could
 not

not minister the Sacraments and diuine Seruice. Implying by this speech of his, that it was much more *horrible* for Lay-men to hold them, that neither could doe these holy rites, nor were so much as spirituall persons to giue them colour for holding of spirituall things. Therefore Seriant *Rastal*, also termeth it a *Wicked thing*, complaining (in his time) that it continued so long, to the *Hinderance* (he saith) of *learning*, the *impauershing* of the *Minis-*

*Termes
of the Law
in verbo
Appropriation.

Ministry, and to the infamy of
the Gospel, and professors
thereof.

My Lord Coke also in the *Benetque*
second part of his Reports, *de Win.*
saith, that it is recorded in *chesters*
case, fol. 44
History, that there were *b.*
(amongst other) two grie-
vous persecutions, the
one, under *Dioclesian*; the
other under *Julian*, named
the Apostata: for it is recor-
ded, that the one of them *Diocles.*
intending to have rooted *vide Enseb.*
out all the Professors and *hist. eccles.*
Preachers of the word of *lib. 7. cap. 3.*
God, *Niceph. l. 7.*
cap. 3.
Occidentis Presbye

error. But this notwithstanding, Religion flourished
 for Sanguis Martyrum est
 Semen Ecclesie: The blood of
 the Martyr is the seed of the
 Church; and this was a cruel
 and grievous persecution
 but the persecution under
 the^b other, was more grie-
 vious and dangerous, Quia
 (as the History saith) ipse
 occidit presbyterum. He de-
 stroyed the very ruler of Priest-
 hood. For he robbed the
 Church, and spoiled spiri-
 tual persons of their reve-
 nues, and took all things
 from

b Iuli. vide
 Theod. hist.
 lib. 2. cap. 6.
 & Niceph.
 lib. 10 cap. 5

from them whereof they
should live. And vpon this,
in short time, insued great
ignorance of true religion,
and the seruice of God, and
thereby great decay of
Christian profession. For
none wil apply themselves
or their sons, or any other
that they haue in charge,
to the study of Diuinitie;
when after long and pain-
full study, they shall haue
nothing whereupon to
live. Thus saith my Lord
Coke.

I alledge these Legall
author

authorities, and leaue Diuinity, because the *Appropriaries* of Parsonages (which shield themselves vnder the target of the Law) may see the opinion of the great Lawyers of our owne time and Religion, and what the bookes of the Lawe haue of this matter, to the end, that we should not hang our consciences vpon so dangerous a pinne, nor put too great confidence in the equity of Lawes, which we daily see, are full of imperfection.

fection, often amended, often altered, and often repealed. O how lamentable then is the case of a poore *Proprietary*, that dying, thinketh of no other account, but of that touching his *Lay vocation*, and then comming before the iudgment seate of Almighty God, must answer also for this *spirituall function*. First • It is said why he medled with it, not in my L.

Dier in the case of a common person, that the service or a cure is a spirituall administration, and cannot be leased, and that the service is not issuing out of the personage, but annext unto the person.

36.H.8.fol.58.b.pla.8.

K

being

being called vnto it. Then,
 why (* meddling with it) he
 did not the duety that be-
 longed vnto it, in seeing
 the Church carefully ser-
 ued, the Minister thereof
 sufficientlie maintained,
 and the poore of the
 Parish faithfully relie-
 ued. This I say, is the
 vse whereto Parsonages
 were giuen, and of this
 vse wee had notice before
 of resteth
 still vpon the Parson himselfe, and the surplu-
 sage of the profits belongeth to the poore, as
 appeareth by the whole body of Fathers, Do-
 ctors, Counsels, &c.

WE

we purchased them : and therefore , (not onely by the lawes of God and the Church , but by the Lawe of the Land , and the rules of the Chancery , at this day obserued in other cases) we ought onely to hold them to this vse , and no other :

19 It is not then a work That it is not beneuolence but duty to restore the Church-liuings. of bounty and beneuolence to restore these appropriations to the Church , but of duty and necessity so to doe . It is a worke of duty to giue that

K 2

vnto

Ad Mac-
donium
Epist. 54.
tom. 2.

vnto God that is Gods, *Mat.*
22.2. And it is a worke of
necessity towards the ob-
taining remission of these
sinnes. For Saint *Augustine*
saith, *Non remittetur pecca-*
tum, nisi restituatur ablatum
cum restitui potest : The sinne
shall not be forgiven, without
restoring of that which is taken
away, if it may be restored.

It is duety, iustice, and
necessity, to giue them
backe vnto God. For if *Ju-*
das (who was the first pre-
sident of this sinne) were a
thiefe, as the Holy Ghost

1er1

termeth him, for imbeas-
ling that which was com-
mitted vnto him for the
maintenance of Christ and
his Disciples, that is of the
Church: by the same rea-
son, must it also be the cue-
ry to withhold these things
which were given for the
maintenāce of the Church
and Ministers of Christ.
And herein it is a degree a-
boue that sinne of *Iudas*, as
robbery is aboue theft: for
Iudas onely detained the
money (deliuered vnto
him) closely and secretly;

K 3

but

but wee and our fathers,
haue inuaded Church-li-
uings, and taken them
(as it were by assault) euen
from the sacred body and
person of the Church.

It is a great sinne to
steale from our Neigh-
bour; much greater (euen
sacriledge) to steale from
God. If it were so hainous
a fact in *Ananias* to with-
holde part of his owne
goods, which he preten-
ded hee would giue vnto
God, how much more is
it in vs, presumptuously
to

to reave that from God,
that others haue already
dedicated and deli-
uered vnto him. *Salomon Pre. 28. 24.*
mon faith ; Hee that rob-
beth his Father and his Mo-
ther , and saith , it is no
sinne , is the companion of
[a murtherer, or] him that
destroyeth. But he that pur-
loineth the things of God,
robbeth his Father, and he
that purloineth the things
of the Church , robbeth
his mother. And therefore
that man is a companion
of the destroyer.

K 4

The

Synod. 7. The fathers, the Do-
 Rom. 218. ctors, many great Coun-
 Episcop. cels, and ancient Lawes of
 An. 507. the Church, command,
 Conc. Val. that thing taken from the
 An. 855. Church, should be resto-
 ca. 9. red. And the Church by
 Con. Rom. her^a Preachers and Mini-
 100. Episc. sters continually entrea-
 Anno 1063 ted, vrgeth, and requirith
 Conc. Rom. all men to doe it. They
 5. Anno therefore that doe it not,
 1078. sters continually entrea-
 Conc. Pa. ted, vrgeth, and requirith
 lent. An. all men to doe it. They
 1188. Conc. therefore that doe it not,
 Oxon. Ge. therefore that doe it not,
 ne. Anz.
 Anno 1222. * A strange change: the Is-
 raelites gaue their owne goods so abundan-
 tly to the seruice of God, that Moses was
 forced to restraine them by proclamation:
 Exod. 36. 5. but now nothing can moue vs
 so gine God that which is his already,

they

they refuse to heare the Church: And then our Saviour Christ, by his owne mouth, denounceth them^b to bee as Heathens and Publicans, that is, excommunicate and prophane persons. *Qui sub. nomine fidelium, agunt opera infidelium. Hieron. ibid.* If he refuseth (saith our Saviour) to heare the Church also, let him be unto thee as a heathen man, and a publican. *Mat. 18. 17.*

It is a fearefull thing not to heare the Church, ^{c We think the Church doth not command it till we make a parliament law for it, but the law is made already by Christ himselfe.} but much more, not to

heare

heare Chrift himfelfe.
 Chrift hath giuen vs a per-
 petuall Lawe and Com-
 mandement , touching
 things belonging to God:
That wee should giue them to
God. If we breake this Law,
 we breake a greater Lawe
 then that of the *Medes* and
^a*Dan. 6. 15.* the *Persians* : and there-
 fore marke what the holy
 Ghost concludeth vpon
 vs ; *Euery person that shall*
not heare this Prophet
(Christ Iesus) shall bee de-
stroyed out of the people. Act.
 3. 23.

20 To

20 To conclude then, as The con-
 the *Philistims* made hast to clusion.
 send home the^b Arke of^b 1. Sa. 5. 11
 God ; and the *Egyptians*
 to ridde themselves of the
 ‘people of God : so let vs. ‘Ex. 12. 31
 ply our selves to render
 vnto God his Lands and
 Possessions with all speed.
 Otherwise , as he stricke
 the *Philistims* with *Emrods*
 secretly , and the *Egypti-*
ans with manifold scour-
 ges openly , so onely him-
 selfe knoweth , what hee
 hath determined against
 vs.

And

Cypr. Ser. 5.
de laps. in
fine.

And thus I end, with
the saying of the blessed
Saint Cyprian, *Nec tene-
ri iam, nec amari Patri-
monium debet, quo quis &
deceptus, & victus est.* Wee
must now neither hold that
Patrimony, or living, (no)
nor so much as take pleasure
therein, whereby a man is
entrapped and brought to de-
struction. And with that
other of the noble Saint
Augustine; *With what face
canst thou expect an inhe-
ritance from Christ in Hea-
ven,*

Lib. de Her.
cit. per Isid.

**men, that defraudeſt Chriſt in
thy inheritance heere on
Earth? Therefore**

**Giue vnto Caſar the things that *Mar. 13. 17*
are Caſars, and vnto God the
things that are Gods.**





An Epilogue.

st

Pardon mee good Reader, though I haue neither satisfi'd thee, nor my selfe, in this little discourse. It is hard to bring a great vessel into a small creeke, an argument of many heads and branches, of much weight, variety and difficulty, into a few pages. It may bee thou thinkest the volume bigge enough for the successe
that

10. vlt.
vers. 3.

that Bookes of this nature are
like to haue. I reiect not thy
iudgement, yet would I not
haue others thereby discoura-
ged from pursuing this cause:
for though Peter fished all
night and got nothing, yet hee
made a great draught vnlook-
ed for) in the morning. Hee
that directed that net, giue a
blessing to all our labours. For
my owne part (if I catch but
one fish) I shall thinke mine
well bestowed. Howsoeuer, it
shall content me, and I thanke
God for it, that he hath girded
mee with so much strength as
to

to strike one stroke (though a weake one) in his battell, and to cast one stone (though a small one) against the aduersaries of his Church.

Some will say, I haue vsed too much salt and vineger in this discourse; and that I haue bent the great Artillery of Gods iudgements and threatnings, upon a piece of too light importance. I would the consciences of men were such, as oyle and butter might supply them. But I see they are for the most part ouergrowne with so hard a carnosity, as

L

it

it requireth strong and potent
 corasives to make an entrance
 into them. A Preacher may
 shake them now and then with
 a Sermon, as Paul did Felix:
 but when the thunder and
 lightning are ceased, they are
 (like Pharaoh) still where
 they were. Yea some haue con-
 scientias cauteriatas, as the
 Apostle termeth them, conscie-
 nces seared with an hot
 iron: so stupified, that dead
 Lazarus may be raised, be-
 fore they can bee moued. But
 God knoweth the heart of
 man, and bringeth water out
 of

of the hard rocke ; there-
fore though I haue spoken
this (as being iealous of the
cause,) yet in charity I will
hope better euen of the har-
dest of them. Onely let no
man thinke it a light sinne,
to keepe open the passage
whereby the * wilde bore (of ^{*Psal.80.}
Barbarisme) enters the ^{13.}
Lords vineyard, and where-
by God is deprived of the ho- ^{Psal.96.}
nour due to his name.

Now at the parting , it
may be thou desirest to know
what successe this my labour
had with the Gentleman to
whom

L 2

whom

whom I sent it. In truth nei-
ther that I desired, nor that
which I promised unto my
selfe. For (so it pleased God)
that euen the very day, the
messenger brought it into
Nortolke, the party died.
Otherwise I well hoped, not to
haue shot this arrow in vaine.
But because it then missed the
marke at which it was sent,
(and many thought not fit to
loose it;) I haue now let it flie
agaïne at randome with some
notes and alterations, as the
difference betweene private
and publike things requireth:
but

August 16.
1613.

but still desiring that I might
further haue shewed my mind
in many passages hereof, (and
particularly touching tithes
in quoto, and such Parsona-
ges as haue Vicarages wellen-
dowed) which without ma-
king it almost a new worke, I
could not doe; and therefore
resting upon thy curieous in-
terpretation, I leane it to
thee, (for this time)
as it is.

Ω

L 3 A SER

A SERMON OF St. *Augustines* touching rendring of Tithes.

The occasion of this Sermon or Homily, was ministred unto him by the time of the yeere, it being the 12. Sunday after Trinity, that is about the beginning of Haruest. The Scripture that be fitteth vnto it, is the 18. of Luke. Where the Pharesie boasteth of his precise iustice in payment of Tithes. It is the 219. Sermon de Tempore: extant in the tenth Tome of his works, and there entituled:

De reddendis decimis.

BY the mercy of Christ (most beloued brethren:) the daies are now at hand, wherein

we

we are to reape the fruits
of the earth. and therefore
giuing thanks to God that
bestoweth them, let vs bee
mindfull to offer, or rather
to render backe vnto him
the tithes thereof. For God, *Decret 16.*
that vouchsafeth to giue *Qua 1. cap.*
vs the whole, vouchsa- *Decima.*
feth also to require backe *Where you*
againc the tenth, not for *may see a*
his owne, but for our be- *great part*
nefit doubtlesse. For so *of this Ser-*
hath hee promised by his *mon cited*
Prophet, saying : * *for Augu-*
stines.
Mala. 3. 10.
all the Tithes into my Barnes,
that there may bee meate in

L 4

my

my house ; and trie mee, saith
the Lord, in this point, if I open
not the windowes of heauen
vnto you, and giue you fruit
without measure. Lo, wee
haue proued how Tithes
are more profitable vnto
vs, then to God. O foolish
men ! What hurt doth God
command, that he should
not deserue to bee heard ?
For he saith thus : The first
fruits of thy treshing floore,
and of thy Wine-presse thou
shalt not delay to offer vnto
mee. If it be a sinne, to delay
the giuing : how much
worse

Exod. 22.
29.

worke is it , not to giue at ^{16 Que. 1.}
all ? And againe , he saith, ^{ca. decima.}
Honour thy Lord thy God ^{Prou. 3. 9.}
with thy iust labours, and of-
fer vnto him of the fruits of
thy righte iustnesse , that thy
barnes may bee filled with
wheat, and thy presses abound
with wine. Thou doest not
this, for Gods mercy, that
by and by shalt receiue it
againe with manifold in-
crease. Perhaps thou wilt
aske, who shall haue profit
by that, which God recei-
ueth , to giue presently
backe againe ? And also
thou

thou wilt aske, who shall haue profit by that which is giuen to the poore? If thou beleeuest, thy selfe shall haue profit by it, but if thou doubtest, then thou hast lost it.

Tithes (*deare Brethren*) are a *tribute* due vnto the *needy /oules*. Giue therefore this *tribute* vnto the *poore*, offer this sacrifice vnto the *Priests*. If thou hast no *Tithes* of earthly fruits: yet whatsoeuer the Husbandman hath, whatsoeuer Art sustaineth thee, it is Gods, and

and he requires *Tithe*, out of whatsoeuer thou liuest by: whether it be Warfare, or Traffike, or any other Trade, giue him the *tithe*. Some things we must pay for the ground we liue on, and something for the vse of our life it selfe. Yeeld it therefore vnto him (*O man*) in regard of that which thou possessest: yeeld it (I say) vnto him, because he hath giuen thee thy birth: for thus saith the Lord: *Eue. Exo. 30.12* ry man shall giue the redemption of his soule, & there shal not be

bee amongst them any diseases
or mishaps. Behold, thou
hast in the holy Scriptures
the cautions of the Lord,
vpon which hee hath pro-
mised thee, that if thou
giue him thy Tith, thou
shalt not onely receiue a-
boundance of fruites, but
health also of body. Thy
barnes (saith he) shall be fil-
led with wheate, and thy pres-
ses shall abound with wine,
and there shall bee in them,
neither diseases nor mishaps.
Seeing then, by pay ment
of Tithes, thou maiest gaine
to

Pro. 3. 10.

so thy selfe, both earthly
and heauenly rewards :
why doest thou defraude
thy selfe of both these bles-
sings together ? Heare
therefore, (*O thou zeale-lesse 16. Quæst
mortality*) Thou knowest, *ca. Decimas*
that all things that thou
vsest are the Lords, and
canst thou finde in thy
heart, to lend him (that
made all things) nothing
backe of his owne ? The
Lord God needeth not any
thing, neither demandeth
he a reward of thee, but
honour; he vrgeth thee not
to

to render any thing that is
thine, and not his. If plea-
seth him to require the *first*
fruits, and the *Tithes* of thy
goods, & canst thou denie
them, (*O covetous wretch?*)
What wouldst thou doe, if
he tooke all the *nine* parts
to himselfe, and let thee
the *tenth* onely? And this in
truerh hee doth, when by
with-holding his blessing
of raine, the drought ma-
keth thy thirsty Haruest
to wither away: and when
thy fruit, and thy vine-
yard, are stricken with
haile

haile, or blasted with frost,
 where now is the plenty
 that thou so couetously
 didst reckon vpon? The
nine parts are taken from
 thee, because thou wouldst
 not giue him the *Tenth*.
 That remaines onely, that
 thou refusest to giue,
 though the Lord required
 it. For this is a most iust
 course, that the Lord hol-
 deth, *If thou wilt not giue him* 16. *Qua. 1.*
the tenth, he will turne thee to ca. *decima.*
the tenth. For it is written,
 saith the Lord, *Insomuch*
as the Tithe of your ground,
the

the first fruits of your Land;
are with you : I haue seene it,
but you thought to deceiue me:
hauocke and spoile shall bee in
your Treasurie , and in your
houses. Thus thou shalt
giue that to the vnmerci-
full Souldier , which thou
wouldest not giue to the
Priest.

Mal. 3. 10. The Lord almighty also
saith : Turne vnto me, that I
may open vnto you the wine
dowes of Heauen, and that I
may poure downe my blessing
vpon you ; and I will not de-
stroy the fruit of your Land,
ness

neither shall the vines of your field [or the trees of your orchards] wither away, [or be blasted] and all nations shall say, that you are a blessed people. God is alwaies ready to giue his blessings. But the peruersenesse of man alwaies hindreth him. For hee would haue God giue him all things, and he will offer vnto God nothing, of that whereof himselfe seemeth to bee the owner. * What if God *

This place
is cited as

out of *Augustine Conf. Triburiens. ca. 13. An. 895*
& before that in *council. Mogunt. pri. c. 8 An. 874.*

M

should

should say? The man that I made, is mine; the ground that thou tillest, is mine; the seed that thou sowest, is mine; the cattell that thou weariest in thy worke are mine; the showers, the raine, and the gentle winds are mine; the heat of the Sunne, is mine; and since all the Elements whereby thou liuest, are mine; thou that lendest onely thy hand, deseruest onely the *tithe*, or *tenth* part. Yet because Almighty God doth mercifully feede vs, hee
be-

bestoweth vpon the labourer a most liberall reward for his paines , and reseruing onely the *Tenth* part vnto himselfe , hath forgiuen vs all the rest.

Ingratefull and perfidious
deceiuer , I speake to thee
in the word of the Lord.
Behold the yeere is now
ended : giue vnto the
Lord (that giueth the
raine) his reward. Redeem
thy selfe , O Man,
whilest thou liuest. Redeem
thy selfe whilst
thou maiest. Redeem thy
selfe

M 2

selfe

selfe (I say) whilest thou
hast wherewith in thy
hands. Redeeme thy selfe,
lest if greedy death pre-
uent thee, thou then lose
both life and reward toge-
ther. Thou hast no reason,
to commit this matter o-
uer to thy wife, who happi-
ly will haue another hus-
band. Neither hast thou
(O woman) any reason to
leaue this to thy husband,
for his minde is on ano-
ther wife. It is in vaine, to
tie thy Parents, or thy kinf-
folke, to haue care hereof.

no

no man after thy death,
 surely shall redeeme thee,
 because in thy life, thou
 wouldest not redeeme thy
 selfe. Now then, cast the
 burthen of *couetousnesse*
 from thy shoulders, despise
 that cruell *Lady*, who pres-
 sing thee downe with her
 intollerable yoake, suffe-
 reth thee not to receiue the
 yoake of Christ. For as the
 yoake of *couetousnesse*, pres-
 sech men downe vnto hell,
 so the yoake of Christ rai-
 seth men vp vnto heauen.

For *tithes* are required as a ^{167. Quæ 1.} *ca. decima.*

M 3 debt,

debt, and hee that will not giue them, inuadeth another mans goods. And let him looke to it, for how many men soeuer die for hunger in the place where he liueth. (not paying his *tithes*) of the murdering of so many men, shall he appeare guilty before the tribunall seate of the eternal Iudge, because he kept that backe to his owne vse, that was committed to him by the Lord for the *Poore*.

He therefore that either
desi-

desireth to gaine a reward,
or to * obtaine a remission **Promereri.*
of his sins, let him pay his
tithe, and bee carefull to
giue almes to the *poore*, out
of the other nine parts: but
so notwithstanding, that
whatsoever remaineth o-
uer and aboue moderate
diet, and conuenient ap-
parrell, bee not bestowed
in riot and carnall plea-
sure, but laied vp in the
treasurie of Heauen, by
way of *Almes* to the *poore*.
For whatsoever God hath
giuen vs more then wee

M4 haue

haue neede of, he hath not
giuen it vnto vs particular-
ly, but hath committed it
ouer vnto vs to bee distri-
buted vnto others: which
it wee dispose not accor-
dingly, wee spoile and rob
them thereof. *Thus farre S.
Augustine.*

E*Rasmus* in a generall
censure of these Ser-
mons *de Tempore*, noteth
many of them not to bee
Saint *Augustines*: so also
doth Master *Perkins*, and
diuers other learned men,
who

who hauing examined
 them all ~~all~~ particularly,
 and with great aduise-
 ment, reiecting those that
 appeared to bee adulterat * *Forte non*
 or suspected, admit this *est Augusti-*
 notwithstanding as vn- *ni iste sermo*
 doubted. And although *tamen insigni-*
nis est sine
dubio & an-
tiqui alicu-
ius Patris,
nam in do
tanquam ex
Augustino
multa sunt
adscripta in
Decret. 16.
q. 1.
Bellarmin. lib.
de clericis
cap. 25.
are

are cited out of it as out of *Augustine in Decret.* 16. q. 1. And to cleare the matter further, I finde that some parts heereof are already ledged vnder the name of *Augustine, in Concil. Triburienf.* (which was in the yeere of our Lord 895.) cap. 13. And twenty yeere before that also, in *Concil. Moguntin.* 1. cap. 8. So that Antiquitie it selfe, and diuers Councils, accept it for *Augustines*.

I will not recite a great discourse to the effect of
this

this Sermon amongst the
 workes of *Augustine* in the
 Treatise *De rectitudine*
Christianæ religionis; because
Erasmus iudgeth that
 Treatise not to bee *Au-*
gustines. Yet seemeth it
 likewise to be some excel-
 lent mans, and of great
 antiquity. But if thou
 wouldst heare more what
Augustine saith vnto thee
 of this matter, take this
 for a farewell; *Maiores nos* *Homil. 48.*
stri ideo copijs omnibus a- *ex lib. 50.*
bundabant, quia Deo decio *Ham. com.* *10.*

mus

*mus dabant, & Cesari cen-
sum reddebant : modo autem
quia descessit deuotio Dei, ac-
cessit indictio fisci. Nolui-
mus partiri cum Deo deci-
mas, modo autem totum
tollitur. Hoc tollit fis-
cus, quod non ac-
cipit Chri-
stus.*





An Appendix by the Author.

I Have beene often solicited within these two yeeres, both to reimprint this little Treatise, and also to publish a greater worke much of the same Argument. Some especiall reasons have made mee unwilling to doe either. Not that I doe, aut clypeum abijcere, aut causam deserere: But I finde my arme too feeble for so great an attempt: and in matters of such weight and consequence, a better opportunity is to be expected, then is yet afforded. I desire therefore not to be hastned herein, though hee that published my Booke in Scotland (out of his zeale to the cause) taketh that for one of his * Motiues. When I did first let it goe forth: I did it only in covert manner: not thinking it worthy of the broad eye
of

In his E-
pist. De-
ducatory.

of the World, nor holding it fit to haue that which was done in a corner, preached vpon the house top : or that which passed priuatly betweene me and my friend, to flie (in this sort, at once) to both the Poles of the Monarchy. Hereupon I hitherto by entreaty with. held it from a reimpresion: But I being in the Countrey : and It being now to me as filius emancipatus, and out of my power : the Printer hath taken advantage of his liberty, and in my absence printed it againe with the former infirmities

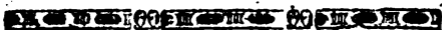
I wish, since it must needes be thus: that I had over-run it with a new hand: as well to explaine it in some things, as to helpe and fortifie it in other. For the Argument hath many aduersaries, not of the Laity onely: but amongst the Church-men themselves.

All are not pleased with this forme of
**Tibes* Maintenance: other are not satisfied how it is due. Some also conceiue Scriptures in this manner, some in that : and*
where

where one is best pleased , there another findeth most exception. Thus he that commeth vpon the Stage , is the Obiect and Subiect of euery mans opinion. Yet must I herein confesse my selfe beholden vnto many : for I vnderstand this small Essay bath ginen them good liking :

To satisfie all I labour not : but to the worthier sort I would performe what I could. Being therefore enformed (about a yeare almost since) that some particular Diuines of learning and iudgement, (conceiuing well of my Booke ,) supposed that I had departed from the ancient and moderne interpreters in applying the 12. verse of the 83. Psalm. Onely to the sanctified things of the Iewes which (they said) was spoken of all their houses and Cities in generall. I did then vnto them (as I thought it fit) reddere rationem & fidei & facti. And in like manner (because the booke goeth forth againe vpon a new aduenture , and may encounter
with

with the like obiections ,) I held it now as necessary to adde something vnto it in that point being so materiall. Yet must I signifie vnto you , that they which tooke that exception , accounted both my argument and whole discourse the stronger (notwithstanding) Ex consequente: as namely , that if it were so heinous a sinne to innade the temporall things of the Iewes , much more must it needes bee to innade the spirituell. So that no man is either freed or eased by this suggestion, but rather the more ensnared and overwhelmed. Neuerthelesse (I vnderstand) that which followeth, hath cleared this point vnto them: and I hope so shall it also doe vnto others (which separate not themselves from our Church) if cause require.



Am not ignorant that many moderne and some Ancient Interpreters vnderstand the body of the 83 *Psalm*, of the taking of the *houses* and *cities* of the *Iewes* in generall, not onely of the *Temple* and *Synagogues*, nor onely of the *Cities* of the *Leuites* : for the very *historicall* texture of the *Psalm* discouers as much. But that branch of it, where on ~~which~~ I fastened my anchor, and where I chiefly insisted, namely the 12 *verse*, touching the *taking of the houses of God in possession*, (which indeed is the *center* of the *Psalm*: what interpretation soeuer it receiueth) most of them interpret it primarily and positiuely for the *Temple* and *Holy things*, then *per translationem* for *Hierusalem*, and by conse-

N

quence,

quence, for all *Iudea*, (and the people of God) in respect that they were there planted.

For though wee following *Genebrad*, *Caluin* and *Arias Montanus*, translate it literally, *Take the houses of God in possession*; yet the *Septuagints* & *Greekes* interpret it *το ιερουσολαιμ τω θυ*: And *Hierome* in the Latin Vulgar accordingly, *Sanctuarium Dei*: in his other translation called *Habraica veritas*, (which also agreeth with that elder, cited by *Lucius* in the primer ages of the Church) *Pulchritudinem Dei: Pellican, electissima*: all of them by such denominations, as are most proper to the *Temple* & holy things. And therefore the Church in all former ages and for the most part yet also beyond the Seas, euen in the reformed parts of *Germany*, retaineth that interpretation of *Sanctuarium Dei,*

Dei ; as best agreeing with the intent of the *Hebrew*, which *Hierome* in the Preface to his translation professeth confidently (by many witnesses) that he hath changed in nothing.

I alleage all this, but to shew, that by what variety of words locuer, the translators expresse the originall *Hebrew*, yet they all concurre with this as the Fountaine and *standard*; that *prima intentione*, it aimeth at the holy things, though in *secunda* it be carried vnto temporall.

Our selues also in our owne English translation, vnderstand *the houses of God*, for places dedicated to the seruice of God. And therefore in the 9. verse of the 74. Psalm, where our *Church-Psalter* saith, *burnt vp all the houses of God in the land*: the *Geneua* and the *Kings* addition report it, *burnt vp all the Synagogues of God in the*
N 2 *land:*

Land. So likewise in the 1. verse of the 84. Psal. *The dwellings of God* are expressly spoken of his *Tabernacles*, and holy habitations, not of his *Temporall*.

Yet doe I not deny; but (as I say) *Secunda intentione*, the words *Sanctuarium*, or *Houses of God*, in the 83. Psalm are truely carried to all *Iudea* and the people of God, howbeit *Hierome* noteth expressly no such matter vpon it: neither could *Augustine* find it in the litterall or *historicall* sence of the text: and therefore he deduceth it to the people of God by way of *Tropology*, vsing the metaphor of Saint *Paul*. 1. Cor. 3. *Sanctuarium*: (saith he) *Templum dei sanctum est: quod estis vos.* And *Lyra* accordingly, *Sanctuarium: id est* (saith he) *Hierusalem, in qua erat templum dei: & per consequens: terram Iudea, cuius metropolis erat Hierusalem.*

Arno-

Arnobius likewise of the Ancients taketh it first for the Temple & holy vessell: then extensiuely, for the people and Land of *Israel*. As for *Cyprian*, *Origen*, *Tertullian*, *Ambrose*, *Chrysostome*, *Gregory*, they meddle not with it, that I can finde, nor *Hierome* otherwise then as I haue mentioned.

But admit that at this day most doe expound it for the *Temporalties* of the *Jews*, as well as for their *Leuiticall* and *Sanctified* things: What doth this contradict my application of this Psalme against *Spoilers* of Churches? or wherein is my error? I affirme the *Genus* vpon one of the *membra diuidentia*, and they vpon both. I vpon one not *exclusiue*, and they vpon both *copulatiue*. Doe not they then themselues affirme my assertion? Let *Schoolemen* be Iudges. Yea doe they not iustifie and enforce it?

N 3

For

For if God loueth the gates of *Syon*, more then all the crowninges of *Iacob*, *Plal. 37.* 2. that is, the outward and petty things of his Church, more then all the stately temporalties of his *Lay people*, yea, if he loueth *Iacob* but for *Sion*, that is, the *People* but for the Church: then *Ex necessitate consequente*, when the *Prophet* denounceth such heauy things against them, that menaced Gods, *Lay people*, and their possessions, how much the rather, doth hee it against such as with greater fury and impiety afflict his more peculiar and chosen seruants, his *Cleargy*, his *Leuites*, his *first borne*? Against those I say, that forbear not to violate the things more deare vnto him: His *Temple*, his *Oracle*, his *holy mysteries*, that is, things belonging to his honour and diuine seruice, things and

and meanes, ordained to the propagation of his blessed word? For this is the consequence of destroying our Churches: this killeth the bird in the shell: and to a person offending in this nature, wrote I my Booke.

By like reason, it may also be said; that this *Psalme* was framed against Heathens and Infidels, (which in open hostility assailed the Church & people of God with fire and sword) not against such as be our owne brethren, & of the family of the Church, though (in some sort) they doe injury vnto it. I answered that the *Ammonites* and *Moabites* were also of the kindred of *Israel*: yea, the *Edomites*, and *Ismaelites*, of the lineage of *Abraham*, aswell as the *Israelites* themselves: yet when they ioined with them that sought the destruction of the Church; the curses of the *Prophet*

prophet went as freely and as fiercely against them as the rest. So if our Church be spoiled by her brethren, her children, or kindred, the sentence is all one against them, as against Heathen and Infidels, yea, and that also more iustly and deservedly by the iudgement of the *Prophet*, who accounteth the treachery of a *familiar friend* much more intollerable then the violence of an open Enemy. *Psalm.* 55. 12.

But say I haue erred (which indeed is too common with mee though it be *humanum*) and doth the more easily befall mee, having saluted the *Schoole of Diuinity*, onely a longe and a *limine*: I am therefore ready with *Augustine* to put it amongst my retractations, if there be cause why? yet (as he said of *Romulus*)
Sed tamen errore quo taceatur habet.

For

For I am not the Author of this exposition, neither is it my own weapon but borrowed, and put into my hand by others of elder time. I confesse that as they which go to battell, *whet their swordes, and bend their bowes*: so I sharpened both the edge and the point of it to my purpose. For all *spirits* are not cast out by ordinarie power, nor all *humors* perswaded by ordinary reason. Knowing therefore what was necessary in particular for the party to whom I wrot, I applied my selfe, and my pen to that particular necessity: yet, not with *Zidkiah* to seduce him by vntruthes, but as a faithfull *Michaiab* to leaue nothing ^{17.} ^{18.} ^{22.} untold that belonged to his danger.

See then what I haue to defend my selfe withall, both of ancient & later *fathers & Doct^rs* of the church: the first application (as I take it) that euer was made

made of this *Psalma*, was (only to the purpose I aileadge it) by *Lucius* a deuout *Bishop* of *Rome*, in the bloody age of the primitiue Church, about 225. yeeres after Christ: of whom (to let passe *Cyprian*) *Bale*, a man of our owne, giueth this testimony; *That hee was a faithfull seruant in the Lords house, — and enriched his Church with healthfull doctrine, and afterward being purged in the Lambes blood, hee pierced the beaueuly Paradise, being put to death at Valentiniens commandement, Anno 255.* This *Lucius* (as I noted in the margin of my Booke, pag. 39.) in an *Epistle* of his to the *Bishops* of *Gallia* and *Spaine*: hauing determind many things touching the Church, & somewhat also against *spoilars* and *defrauders* thereof (concluding them by the example of *Iudas* to bee *thiues* and *sacrilegious* persons) hee proceedeth with

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with them in this manner: *De talibus, id est (saith hee) qui facultates Ecclesie rapion, fraudant, & auferunt: Dominus comminans omnibus per prophetam loquitur dicens: Deus ne taceas tibi: ne sileas, &c.* Reciting the whole 83. *Psalme* every word, as you may see. *Tom. 1. Concil; of Einnius edition. pa. 180. col. 2.*

I tooke this reuerend Father and great Doctor of the Church, living in the purity of religion, in the times of persecution, and so nere the ages of the Apostles, to be a faithfull direction to my penne. Yet, lest hee should seeme like a *Sparrow alone on the house top*, I will shew you the opinion of others in the after ages.

Petrus Damianus a Cardinall, whilest that title was rather a name of *Ministry* then of *Dignity*, and long

long before it became mounted and purpurate, a *starre* of his time, now almost 600. yeers old, vnderstandeth this *Psalm* also of Church *possessions*, & *dignities*, & out of it doth vehemēly confute the Chaplains of *Duke Gothifred*, which held it no simony to buy Bishopricks and Priests places, so they paid nothing for the *imposition* of hands (an opinion too common at this day) and hee applieth against them the interpretation of the names of the Heathen Princes there mentioned, and concludeth them to be *hereditario quodam iure Sanctuarij possessores*, as you may see in his *Speculo Mor.* l. 5. Ep. 13. *ad Capellan. Gothif.*

Rupertus who flourished about 500. yeeres since; expoundeth it *contra omnes Ecclesie hostes, falsos Christianos, haereticos, &c.*

Great *Hugo Cardinalis*, the first *Po-
stilla-*

stillator of the Bible, (who flourished Anno 1240. a little also, before that order was distinguished with the *Horse and Red Hat*, and a man to whom all the Preachers of Christendome are more beholden, then many of them are aware: for much of that good iuce that sweetneth the expositions they read, droppe from his penne, though now like rivers falling into other channels, it hath lost his name) in his worthy Comment vpon the *Psalter*, applieth the wordes, *hereditate possideamus sanctuarium dei*, against those that ambitiously seeke *Church-linings* and dignities, dispiercing the *curses* of this *Psalme*, as well among the great men of the Cleargy as them of the *Laity*, which by threatening or fauour obtaine Ecclesiastical promotions: and particularly against
such

such men of the Church, as conferre Prebends and dignities vpon their Nephewes and kindred, *builaing* (as he saith) *Sion in (their) blood, and Ierusalem in iniquity*. Neither spareth hee the *Popes* themselves, but chargeth them also that they *possesse Gods Sanctuary*, by way of *inheritance*, in that they keepe the succession of the *Papacy* among such as bee onely of the *Romane nation*. And much more to this purpose, which were here too long to recite : but (concluding that the Prophet hath leuelled at them all in this *Psalme*) he saith, *De omnibus istis sequitur: Deus meus pone eos ut rotam, &c.*

Ioannes Vitalis, who liued aboue 300. yeeres since, (and for his fame, and learning, was also called to bee a *Cardinal*, ere that this dignity was yet at the highest pitch) vehemently enforceth

ceth this *Psalm* against the *Great men* that prey vpon the Church, applying the interpretation of the names therein mentioned very bitterly vnto them. And saith further, that they possesse *the Sanctuary of God by inheritance*, which enter into it vnworthily, or in succession to their vnckles, nephewes, and parents, and they also which giue Benefices in that manner, wasting thereby as it were *Christs* hereditary patrimony; with much more to this effect, *speculo moral: tit. Principes seculares. fol. 229. d.*

Nicolaus de Lyra, who flourished about the same time; our owne country-man, (though of *Iewish* Parents) a starre also in that age, of the first magnitude, for his learning; and exquisite aboue all in the *Hebrew*, (it being his mother tongue, and elaborate by him) whose iudgemēt I the rather esteeme

esteeme, for that *Luther* loued him, and preferred him aboue all Interpreters, as *Luther* himselfe testifieth in the 2. and 9. chap. of *Genesis*. He (I say, as before I haue noted) expoundeth it: first, and properly for the *Temple* (vnder which I vnderstand all things dedicated vnto God) then for *Ierusalem*, because (saith he) *the Temple was there*: and lastly by consequence (for that is his owne word) *for the Land of Iudea, whose chiefe City Ierusalem was*. So that he maketh the *Temple* and things belonging to God, to be the maine part whereat the Prophet aimeth, and the City and Countrey to follow, but by inference and implication.

Come to the later Writers, *Genebrard* noteth vpon *Sanctuarium dei*; that the *Hebrew* word is, *Habitacula*, and for the *postill*, saith; *Generaliter de*
dini-

*diuinis omnibus templis, vrbibus locis & oppt-
dis populi dei.* So that if, hee had been que-
stioned further; how he vnderstood *Habi-
tacula, specialiter*, it is then like hee would
haue answered, *de diuinis omnibus templis
tantum*: that is, *onely of Churches.* But be
it as it is, he setteth them in the first place,
as the proper signification, and the rest in
consequence, as *analogicall*, according to
Augustine & our Countrey-man *Lycanus.*

As for *Luther*, he expoundeth not this
Psalme himselve, that I can finde; but you
see what hee attributeth to *Lyras* iudge-
ment.

Pellican a great *Hebrition*, translateth it
Possideamus nobis electissima dei, and ex-
poundeth it in like manner as before,
Templum ciuitatem vasa populum dei.

Pomeranus interpreteth it of them that
did seeke to make themselues Lords and
heires of the Temple.

To conclude, because the newest things
are most acceptable with many. The last

man that hath written vpon the *Psalter*, *Lorinus* a Iesuit; (and therefore I will not presse his authority) yet to doe him right, very well esteemed amongst great Clarks of our owne Church for much good learning (though in matters of controuersie, full enough of Romish leuin-) reciteth some-what more briefly the former interpretations of *Petrus Damianus*, *Hugo Cardinalis* and *Iohn Vitalis*, and approving those their applications, putteth them still on into the world, as truly consonant to the tenor of the Psalme, which notwithstanding I doubt not hath also many other expositions, as herbes haue vsually diuers vertues and operations. But thus the eldest and newest expositors are wholly for mee, many also (& of the best of thē) of the middle ages, none that I know against me. For although *Musculus*, *Bucer*, *Calwin*, *Marlorat*, *Mollerus*, expound this Psalme historically of the Countrey and Nation of the Iewes, yet when they apply it to the Church of Christ

Christ (as otherwise there were no use of it) they make that application by way of figure & analogy; And then is there no cause to raise an *antithesis*, or contrariety between them and me. For to reconcile the matter, S. *Ierome* in his entrance into the exposition of this Psalm, telleth vs, that wee may expound it figuratiuely of the Church (which I vnderstand in matters of action, gouernement, doctrine) or *historically of the people of the Iewes and nations* about them. And though *Caluin* himselfe pursueth for the most part the historicall interpretation, yet when he commeth to the 12. verse, he saith; *I terum accusat profanos homines sacrilegij, quod prädatoria licentia inuolant in ipsam dei hereditatem.*

Thus much, and too much touching this point. As it is saide in the end of the *Machabees*: *If I haue done well and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.* Let no man therefore rely vpon me,

but learn of them that are bound to teach
For the Priests lips should preserve knowledge,
and they should seek the law at his mouth: for he
is the messenger of the Lord of Hosts. Mal. 2. 7

Other things there be, wherein I would
willingly haue enlarged my self a little: but
as *Popilius in Livy* describing a circle about
Antiochus enforced him to answer before
hee stepped out of it. So the Printer (having
printed al to the last sheet before I knew it)
restraineth me, *ad articulum temporis*, within
which accordingly I must needs end.



THE
CATECHISM

OF THE
Church of England
Paraphrased.



*Perlegi Libellum hunc cui titulus,
The Principles of Holy Christi-
an Religion, or, The Catechism
of the Church of England para-
phrased, in quo nihil reperio quo mi-
nus cum utilitate publicâ jam denuo
imprimatur,*

ROBERTUS PORR S. T. P.
Reverendissimo in Christo
Patri ac Domino, Domino
Archiepiscopo Cantuar. Sa-
cellanus Domesticus.

May 29. 1661.

